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MODERN METHODS IN SUNDAY-SCHOOL WORK

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The New Evangelism

BY

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AUTHOR OF "MODERN METHODS IN CHURCH WORK," ETC.

"Jehovah of hosts is wonderful in counsel, and excellent in that sort of wisdom which causes things to succeed."—*Isaiah*.

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To those Leaders of Christian Thought and Work
whose Kindly Contribution of Information
has made possible this publication.

PREFACE

EXPLANATORY. The genesis of this book was my desire for the improvement of the Sunday-schools under my immediate care. As a pastor, I found myself pitifully inadequate to meet the requirements of Sunday-school work. It had been my privilege but a few years ago to study in a representative theological seminary, where I covered the full courses of "catechetics," "pastoral theology," etc., yet the training of this representative institution did not "train" relative to the principles, problems, needs and growing demands of this foundation work of the Church, the Bible-school. In parish work, therefore, I found myself in the growing years unequipped, and face to face with the awful alternative that the Sunday-school must be *improved* or suffer the loss—as the Church at large, for the most part, has suffered for years—of scores of youth. I raised the question, "What can I do?" For suggestion I consulted every known publication on Sunday-school work and methods. These books say many excellent things and can be read with profit, but I found too much of theory, abstract reasoning, and presentation of thought from the view-point of one man for the meeting of practical need. I, therefore, sought through personal visitation and correspondence to learn from the most experienced and successful Sunday-school workers who are now actually in the field and who are *doing* things,—I sought to learn from them the full descriptions of their *actual working methods.* A generous response gave a wealth of information. Successful workers of all denominations placed before me the improved methods

which are giving such large results in their own work,—methods which have been reached by many of these workers only after years of experience, experiment and consecrated toil. The purpose of this volume, therefore, is to set forth these improved methods which are giving such *large* and *inspiring results* in the more successful Sunday-schools of to-day, together with their underlying principles in the light of the new educational ideals. With such purpose in a book, the author's part is, indeed, a humble part; but even so, a book must represent a hitherto uncovered field if its publication is to have justification. I present this volume, therefore, in the belief that it is the first book of its kind collecting from the current life and progressive work of modern Sunday-schools their own account of their administrative methods, carefully collating, presenting and explaining the essential details of their various successful plans; giving facts and suggestions of the best methods of the best workers of the several denominations suited to the work of the smaller, as well as of the larger, Sunday-schools; and making a special feature of the work the reproduction of the printed matter used in the work of progressive schools, such as honor rolls, profile and star charts, certificates, diplomas, bulletins, tokens, cards of merit, letters to teachers and pupils, report cards, blank forms, invitations and other valuable aids as in actual use in the parish agencies. It is the regret of both author and publishers that this latter feature of the work has added materially to the cost of the book. Of course, it is not my belief that any one school can use all the methods herein outlined, but that schools can select from these methods that have been successful with others and adapt them to, and many times improve upon them for, their own use. The *actual results* of the improved methods, as told on the following pages, make an inspiring story; and one cannot read of these *doings*

in the Kingdom without feeling a new and mighty inspiration, and that God is, indeed, with His people! When many are telling us of what ought to be, it is encouraging to learn of what has actually begun to be.

While I have endeavored to make this work comprehensive and somewhat encyclopædic, at the same time avoiding pedagogical and other technical terms, and with such direct information as will enable Sunday-school workers *to do* things, and yet better things, I am conscious of limitations. But I can make no apology. The book has been prepared amid the cares of a busy pastorate; but the task, though arduous, has been a pleasure. Amid the burdens of parish work I have found rest and refreshment in turning to and pondering on the letters of Sunday-school workers, who have become to me *living friends.* And as I have studied their work, and, again, written of the "superintendent," "the teacher," "the pastor," "our pupils" and "our problems," I have felt our fellowship, our common faith, the sweep of our purpose, the oneness of it and the majesty of it, and I have risen from my communion the stronger for life's battles, and, I trust, the better also, and with larger and yet larger faith in the glorious coming of the Kingdom of our God!

ACKNOWLEDGMENT. I desire to acknowledge the generous kindness of, and to express my indebtedness to, those Sunday-school workers who have made this book possible through kindly giving me information relative to the work and methods of their Sunday-schools. Though some schools are not mentioned for want of space, the review of their work has been an aid and inspiration in the preparation of this volume. In addition to those whose names appear in the text of the book, I am indebted for information to

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Newport, R. I., October, 1903.

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SALUTATION

"I wonder if he remembers—
Our sainted teacher in Heaven—
The class in the old gray schoolhouse
Known as the 'Noisy Seven'?

"I wonder if he remembers
How restless we used to be,
Or thinks we forget the lesson
Of Christ and Gethsemane?

"I wish I could tell the story
As he used to tell it then;
I'm sure that, with Heaven's blessing,
It would reach the hearts of men.

"I often wish I could tell him,
Though we caused him so much pain
By our thoughtless, boyish frolic,
His lessons were not in vain.

"I'd like to tell him how Willie,
The merriest of us all,
From the field of Balaclava,
Went home at the Master's call.

"I'd like to tell him how Ronald,
So brimming with mirth and fun,
Now tells the heathen of India
The tale of the Crucified One.

"I'd like to tell him how Robert,
And Jamie, and George, and 'Ray,'
Are honoured in the Church of God—
The foremost men of their day.

"I'd like, yes, I'd like to tell him
What his lesson did for me;
And how I am trying to follow
The Christ of Gethsemane.

"Perhaps he knows it already,
For Willie has told, maybe,
That we are all coming, coming,
Through Christ of Gethsemane.

"How many besides I know not
Will gather at last in Heaven,
The fruit of that faithful sowing,
But the sheaves are already seven."

ANONYMOUS.

MODERN METHODS IN SUNDAY-SCHOOL WORK

CHAPTER I

THE NEW EVANGELISM, AND THE REVIVAL OF THE TEACHING FUNCTION OF THE CHURCH

"Go TEACH." We are conscious of changed conditions in every department of thinking. So vast have been these changes that it is almost impossible to comprehend the *zeitgeist* and new order of society. But the progress is upward. All moves as to

"One far-off, divine event."

The Church also has gone forward. A new life throbs at its centre. We are in the open of a new era, with its refreshing draught full upon us; and we are in *the midst* of one of the mightiest religious revivals that has ever grasped the world! True, the eyes of some are holden, like the disciples on the Emmaus way, and they are yet praying and hoping for a revival, unmindful that there has been given better than they asked; not *the* kind for which they prayed, but a larger, *more potent.* Is this declaration counter to the general impression? I know there are apostles of despair who see not one ray of hope on the dark horizon of disbelief; amid all our vaunted progress, they see gathering storms and coming desolations; they mourn that the religious revival has lost its power, that there are now no "great revivals," that few evangelistic crusades are found in the religious life of the

present time, and declare that the Church has fallen on evil days. Others strenuously deny that certain phases of religious activity have passed away, or try to explain the cessation of their use as sort of a parenthesis in church life,—but with feeling concern are asking, "What of the future?" I am cognizant also of the fact that those particular religious revivals which were such a factor in the religious life of a part of the nineteenth century are not such a factor now. Our religious journals have vigorously discussed the situation; some have tried to explain the failure of evangelistic effort in recent years as due to "gross caricatures practised by peripatetic emotionalists;" [1] others are of the opinion that "the revival may continue to be made a potent factor in the quickening of religious life." [2] Both the explanation of the failure, and the argument that the revival *may* be made a potent factor, are recognition that it *is not* such a factor now. Indeed, Mr. Dwight L. Moody, several years before he died, acknowledged that the unchurched masses no longer came to his meetings as in the former days of his great revivals; that his mission in the latter years of his life appeared to be, in the providence of God, with Christian people. Has a greater than Mr. Moody appeared to take his place? When I say that I have been a friend of "revivals" these many years, and have co-operated in many evangelistic crusades, I can hardly be charged with prejudice when I further say, that through experience, and after careful and extended study of evangelistic crusades in later years, it is my profound conviction that the religious revivals of the nineteenth century sort have lost their power, and are a hindrance rather than a help to

[1] *The Advance* (Chicago, Cong.), *The Presbyterian* (Philadelphia), *The Watchman* (Boston, Bapt.), *The Christian Register* (Boston, Unit.), quoted in the *Literary Digest*, February 15, 1902, p. 223. [2] Ibid.

churches in the great work of the Kingdom. They are not suited to this age; they do not reach the unchurched; they do not appeal to the earnest, spiritual, and reliable workers of our churches, but to the sentimentalists and capricious, who are ready for any new thing rather than the sacrifice of perseverance and hard plodding required for the true work of the true church. In saying this we are not condemning revivals. We use the words "revivals of the nineteenth century sort" advisedly. For now there is a revival of a different sort. Exactly what is this new revival? We say "new" only because its truth once suffered eclipse. It is as old as our most holy religion, and stands on the teachings of the prophets and apostles, and on the authority of the Strong Son of God. This revival is twofold, being (1) a revival of personal work, and (2) a revival of the teaching function of the Church. As such this revival is differentiated from the revivals under Whitefield, Finney, Mills, and Moody, whose work was through great union meetings, for which the largest halls were scarcely adequate, and with meetings marked by great emotions, moving communities to their depths,—this revival of present time is differentiated from all this in that it is a movement *within the local congregations.*[1] Individual churches, while not asking for the professional evangelist, do welcome for a service or two the man who can give them larger visions of God and of duty, and stir the people *to co-operate with pastor.* This, doubtless, was Mr. Moody's thought in saying that his later work appeared to be with Christian people. In other words, Mr. Moody was used of God to stir people to personal work, to bring the Gospel to the unsaved, and the unsaved to the Saviour. I believe that Mr. Moody saw advance

[1] *The New Evangelism,* by Tennis S. Hamlin, D.D., *The Christian Work and Evangelist,* p. 19, January 3, 1903.

and gain in setting *the Church* to work, instead of doing the work for them. Indeed, he said: "It is better to set ten men to work than to do the work of ten men." In earlier years Mr. Moody "worked outside of the churches, though never lacking full sympathy with them. Still, it was difficult to gather into the organized life of the churches the converts of his great meetings, and many scattered. The average evangelist finds it difficult to work in due subordination to pastors and their plans; his labors, even when apparently fruitful, are too often unsettling, and in the end almost disastrous." [1]

But the present movement of personal work is free from such perils; the Church is magnified, and its people are being charged with, and stirred by, their responsibility to do the work of evangelists, and to so lift up Christ by word and life that He will be commended to the acceptance of associates and individuals as their Lord and personal Saviour! This, therefore, a revival of personal work, is one part of the New Evangelism.

The efficacy of this first part, however, rests upon the second part, namely, the revival of the teaching function of the Church. The efficacy of the former rests upon the latter, because personal workers must be able to meet the needs of men out of the Scriptures, as Philip met the needs of the Ethiopian. Training and equipment are essential for personal work! That a great revival of BIBLE STUDY throughout the Christian world is coincident with the revival of personal work markedly shows the hand of God. That which assures us in the present movement is that it is "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." [2] The Holy Scriptures were never so widely, thor-

[1] *The New Evangelism,* by Tennis S. Hamlin, D.D., *The Christian Work and Evangelist,* p. 19, January 3, 1903.

[2] Eph. 2: 20.

oughly, intelligently, helpfully and inspiringly studied and taught as to-day. What is the evidences of this—evidence that there is a revival of the teaching function of the Church? We have time only to *suggest* the proof of this assuring fact. First we mention the supreme world interest in the recent Denver convention of the International Sunday-school Association. No work of this association had ever been followed with such wide, close and profound interest as its work at the Denver convention. A few months later, in February, 1903, the religious world was stirred by the Chicago Convention for Religious Education, when recognized leaders of the world's best thought, presidents of universities and colleges, and eminent divines, organized for the purpose of promoting "religious and moral education," pre-eminent consideration being given to the advancement of the work of Sunday-schools through the improved methods. Another evidence of the revival of the teaching function of the Church is the larger provision and plans of the Sunday-school Boards of the several Protestant denominations. The action, too, of the Presbyterian General Assembly at Los Angeles, Cal., in its last annual meeting, in appointing a committee to consider the subject of method and means looking to a forward movement in Christian education in the home, the Sunday-school, etc., is also indicative of the thought of to-day.

In advance of this, notable lecture courses have recently been given under the auspices of the Sunday-school Commissions of Dioceses of the Protestant Episcopal Church for the discussion of the principles of religious education, looking to the improvement of the Sunday-schools. I refer to such lectures as were delivered under the auspices of the Sunday-school Commission of the Diocese of New York in St. Bartholomew's Church in the autumn of 1899. Similar, if less pretentious, lecture courses have been given

under various auspices of other denominations of the great Protestant body. The nature of all these lectures has forcibly shown that there is a new conception of the basic principles underlying Sunday-school work, and proportionate conception of the larger and grander opportunities of that work.

Again, the conference of Sunday-school workers at Winona Lake in August, 1903, under the executive committee of the International Sunday-school Association, was one of unusual scope and significance, including the members of the Lesson Committee, the Lesson Editors and Writers, the Denominational and Independent Lesson Publishers, the Vice-Presidents and all the officers of the International Convention, the officers of the State, Provincial and Territorial Organizations, Field Workers, and many other friends of organized Sunday-school work.

The increasing enrolment of students in the American Institute of Sacred Literature is also suggestive of the spread of Bible study. This work was started so recently as 1893, with an enrolment of 1,500 students, but the present enrolment is over 10,000. The most of these men and women, doubtless, are preparing themselves to teach.

Along with these organized efforts for the promotion of Bible study, there has been parallel work in the subject of Child Study. It is especially this that has given rise to the new education. For twenty-five years this work has been growing in prominence, increasingly contributing valuable and sometimes startling results, which are "forcing a restatement of several pedagogical principles and a general readjustment of school work and methods."[1] Already the secular schools have yielded to the

[1] *The Study of the Child,* Explanatory, p. xvi., by President A. R. Taylor, Ph.D.

new requirements; and now our Sunday-schools are adopting improved methods by reason of the same underlying principles. This, too, shows the revival of the teaching function of the Church.

But more significant than all this is the increasing work that is being accomplished in Sunday-schools that are using the improved methods. Indeed, the surprising results in such schools are arousing the thought of the Church to the value and opportunity of more thorough, sane and scientific ways of conducting Bible-schools and Bible study. By way of suggestion of the value of new methods, I here tabulate the results in certain schools. Calvary Baptist Sunday-school, Washington, D. C., on November 1, 1882, had a total membership of 630; on November 1, 1888, it had a membership of 658, representing a net gain of 28 in six years, or an average of 4 2-3 per year for the period immediately preceding the *departmental* organization. On November 1, 1889, nine months after the reorganization with graded lessons, etc., the school had increased to 850, and on November 1, 1890, to 1,061, showing a gain of 403 in twenty-one months. This school has retained the gain, and gone forward with yearly increase, notwithstanding the changes of population incident to the Capital City, the present enrolment being 2,077.

The First Presbyterian Sunday-school of Newport, R. I., organized as a graded school with attendant improved methods in January of last year, and in that one year increased in membership 14 2-7% and increased in average attendance 34%.

The increase of Christ Congregational Sunday-school, Mount Hope, New York City, where the church year runs from June 14 to June 13, inclusive, is shown by the general statistics of the school on the following page. Total enrolment on June 13, 1898, 136.

	1898-99	1899-1900	1900-01	1901-02	1902-03	
Total enrolment	156	178	243	221	264	
Total attendance	4,922	5,704	7,389	6,858	7,293	
Total Sunday collections ...	$140.24	$175.47	$227.03	$217.35	$235.24	$ 995.33
Total receipts..	221.33	251.15	319.54	354.72	393.01	1,539.75
Total expenditure	232.90	222.15	272.54	324.14	320.40	1,372.24
Average Sunday collection	2.98	3.73	4.83	4.83	4.90	

Six years ago the First Baptist Sunday-school, Asheville, N. C., had a membership of 185, with an average attendance of 140 or 150, with a debt of $100 on the school, and with no progress, the school being kept together by a few faithful ones as a matter of duty. Now this school numbers nearly 600, is active, energetic, progressive, and with corresponding spiritual blessings.

Other references to further splendid results of similar schools are made on various pages of this volume. That this work is spiritual is evinced by the thousands of young people that have come into the membership of churches through it. All that has been said of the schools just mentioned, by way of concrete illustration, can be said of hundreds of other schools. In extended study of this work, I know not of *one* school that has failed of large gains, both numerically and spiritually, through the improved methods.

Yet with all that one can say, or prophet can picture, who can grasp the sweep and the promise of the revival of Bible teaching? It means coming generations of "Bible Christians." It means coming church people with a "strong backbone of conscious fidelity to truth and submission to law." We are all agreed with the Rev. Charles Hodge, D.D., who said: "It is one of the clearest

principles of divine revelation that holiness is the fruit of truth; and it is one of the plainest inferences from that principle that the exhibition of the truth is the best means of promoting holiness." [1] Are we not also agreed with Chrysostom? who said: "Here is the cause of all our evils, our not knowing the Scriptures."

This, then, comprises the new evangelism of to-day (at least, on its practical side): the revival of personal work; and the revival of the teaching function of the Church, placing larger emphasis on, and enlisting larger numbers in, the studied Word. How vast and incalculable the gain of the Church! The gain of the Pentecostal idea—when *all* the Lord's people were prophets, when *all* were filled with the Holy Spirit, *all* were personal workers, *all* prayed, *all* taught, *all* told of salvation through Jesus Christ; with the result that thousands were "pricked in their hearts," and confessed Christ as Lord. Our further gain through the revival of personal work and the revival of the teaching function of the Church is the gain of Bible study and of Bible Christians: the gain of a continuous revival instead of a spasmodic; the gain of church people doing essential spiritual work in place of waiting for some *one* to do it for them; the gain of the widening and deepening of the spirit of missions; and the gain of the Christian's individual recognition that he is called of God for service, appointed and ordained as a missioner and evangel of Jesus Christ. With all this gain we yet say: "Not as though I had already attained;" but with this great revival here, and God-given, we are in the way of possessing the full blessing. Will we rise to our opportunity? In the light of what already is being done, we have most reasonable belief that the Church will triumphantly advance, maintain a vital, strenuous spiritual life, and Christianize the secularizing spirit of the

[1] *The Way of Life*, p. 3.

age. This the Church is doing! And this the Church will do!

Now a question: Why should we speak of the *revival* of the teaching function of the Church? Because the part and prominence of teaching, as set forth in the Scriptures, has been lost sight of these many years. Preaching has been so magnified as to belittle teaching. But teaching comes before us with no less a claim than preaching. The latter does not have precedence over the former; nor does the former over the latter. Thomas Fuller, in 1661, said of the "Faithful Minister": *"He doth not clash God's ordinances together about precedence*—not making odious comparisons betwixt prayer and preaching, preaching and catechising, public prayer and private, premeditate and extempore." What, then, is the history of the teaching function of the Church? What place has TEACHING in the Holy Scriptures and in the history of the Church?

1. The prominence of teaching, or of the Sabbath-school, in early Jewish tradition. There are many traditions of Jewish schools for religious instruction that carry us back into antiquity, past trustworthy history. But these traditions, like those of the synagogues, speak for the power and influence of these institutions. The rabbis say that Methuseleh was a teacher before the flood, and that Shem and Eber had a "house of instruction" after it; that Abraham was a pupil of Melchizedek; and, similarly, traditions are given of Jacob in his work at the Bible-school; also of Moses, who was said to have been at the head of a large school, and of Joshua, Deborah and Barak, Samuel, Elisha, and of others on down through the subsequent centuries.

2. The prominence of the Sabbath-school in the Old Testament. Here we read explicitly of a system of schools for religious instruction. Three hundred of Abra-

ham's family had been "instructed" in them (Gen. 14: 14); the children of Hezekiah attended them (2 Chron. 28:24; 29:3); the reform under Jehoshaphat was through the teaching of "the book of the law" (2 Chron. 17:7-9); and with Nehemiah, after the captivity, we have description of the complete Bible-school, fully organized and officered (Neh. 8:1-8).

3. The prominence of the Sabbath-school according to contemporaneous history. Josephus declares that from the days of Moses the Jews assembled every Sabbath to hear the law, and "to learn it accurately;" and that so thorough was the instruction of the young in the law that one "would more easily repeat all than his own name." Jewish schools for Bible study were eventually established throughout Palestine. And so basal and far-reaching was this work upon the nation that it gave rise to a maxim, "If you would destroy the Jews, you must destroy the schools." These schools, too, were graded, with suited courses of study for each grade; the primary grade learning passages of Scripture, the older grades studying the Jewish commentaries. Likewise the chief purposes of the synagogues were for the study and teaching of the law. Schürer says: "The main object of these Sabbath-day assemblages in the synagogue was not public worship in its strictest sense; that is, not devotion, but religious instruction, and this for an Israelite was, above all, instruction in the law."[1] Such Bible-schools were for more advanced work, and were in addition to the elementary Bible-schools.

4. The prominence of the Sunday-school in the teaching of the New Testament. Trumbell declares that synagogues, with their accompanying Bible-schools, were found in all the towns and villages of Palestine, and in many Gentile cities beyond, where any considerable num-

[1] *Hist. Div. II.*, Vol. II., p. 54.

ber of Jews had their temporary home (Acts 9:2, 20; 13:5, 14, 15, 43; 14:1; 15:21; 17:1, 17; 18:4, 7, 8, 17, 26; 22:19; 24:12; 26:11.[1]) It is believed that Jesus attended one of these schools in Nazareth. We certainly have explicit account of His sitting in the midst of the doctors, or teachers, asking and answering questions. Furthermore, is it not said of Jesus that He was "a Teacher come from God"? And what is the "great commission" of Jesus but this: "Go teach," "go, make disciples or learners." The interlocutory method of teaching in the Jewish schools was the method largely used by Jesus, and the method subsequently followed by the apostles.

5. The prominence of the Sunday-school in the centuries of the Christian era. The Jewish system of schools for religious instruction was followed by the early Church, and the rapid spread of Christianity over the civilized world in less than three hundred years from the death of St. John *is attributed to this system of teaching.* So powerful and influential were these schools that Julian the Apostate issued an edict in the fourth century Anno Domini, suppressing Christian teachers from these schools, which he desired to control. Yet these schools abounded. But in the growing centuries, as the Church grew worldly and formal, it grew proportionately less spiritual, "making," says Proudfit, "more of a splendid ritual than of a pure faith, and magnifying church orthodoxy above vital piety; . . . and catechetical instruction, of course, declined."[2] It is significant, impelling solicitous reflection, that more than one historian attributes the decline of the spiritual life of the Church in the Middle Ages "to the neglect, by the Church,

[1] *Yale Lectures on the Sunday-school,* p. 17.

[2] "Catechetical Instruction before the Reformation," in Van Rensselaer's *Home, the School, and the Church,* Vol. IV., p. 48.

of its educational function." Historians have also pointed out that better and purer life has come as the Bible has been more faithfully taught and studied. Luther placed the Bible in the hands of the people, and a great religious awakening followed. So in subsequent periods. Lord Mahon says that the Sunday-school organized by Robert Raikes was the beginning of a new era in the national life of England.[1] Green, the English historian, speaking of the effect of Raikes' work on England's dark and troubled days following the American Revolution, says: "It was then that the moral, the philanthropic, the religious ideas which have moulded English society into its present shape first broke the spiritual torpor of the eighteenth century."[2] Trumbull says that "America has been practically saved to Christianity and the religion of the Bible by the Sunday-school."[3] Yet how far we are from the Bible idea and ideal! Who would say of England or of the United States, "If you would destroy the nation, you must destroy the religious schools"? Thirteen millions of children and youth in our country never cross the threshold of a Bible-school, either Protestant or Roman Catholic. The prevailing neglect of public worship is appalling! Again, Israel has gone after Baal. Strange that we do not remember the divine judgment upon Judah, "This house shall become a desolation."[4] What is our hope? Our hope is in return to God; and to His ways of working. We are here to work as well as to worship. We are here *to teach* as well as to preach. It is clear presumption to neglect children, and then expect miracles for their reclamation when grown. Formation of character is greater than reformation of character, because the

[1] *Hist. of England,* Vol. VII., pp. 493-4.

[2] *Hist. of the English People,* Vol. IV., p. 292; see also, *ibid.,* IV., pp. 273-4.

[3] *Yale Lectures on the Sunday-school,* p. 122.

[4] Jer. 22: 5.

former spares us the awful necessity of the latter. God has directed that we shall "Go teach," and the magnificent work that is being accomplished to-day through return to Bible ways of working, the success of Bible-schools in reaching, drawing, holding and persuading thousands of our youth, is evidence of how God has empowered His Word, and has ordained that TEACHING as well as preaching shall have part in the progress of His Kingdom, and that He has not failed His people in His promise, "Go teach, and I will be with you in power."

CHAPTER II

THE STRATEGIC WORK OF THE CHURCH

"With all her follies and crimson stains, Rome goes on her conquering way because she knows the value of a child."—CHARLES E. JEFFERSON, D.D.
"He who builds the Church of Christ must save the children. If we save the children, we save the world."—CONSTANS L. GOODELL, D.D.

I. WITH all the magnificent work that the Church has accomplished, the difficulties that have confronted it, the enemies that have beset it, the thousand kindly ministries that engage it, the sublime purpose to preach the Gospel through all the world that animates it,—with all this upon the mind and heart of the Church it would be strange, indeed, if it had not left some things undone, and stranger still if it had always done in the best way the things that it has done. As one who loves the Church, believes in it, and in its ultimate triumph, and as one who appreciates the magnitude of its work and the difficulties in the way of doing it, I yet am impelled to say that our Protestant churches have been, and to a large extent are, *criminally negligent* of adequate Christian training of their children. Such Christian nurture is a small part of the teaching function of the true Church, and yet during all these years when the Church's duty of teaching has been mistakenly limited to children, even then our churches have been criminally negligent!

It has been carefully estimated that less than 30% of our population are regular attendants upon Church services of worship; that perhaps 20% are irregular attendants, while fully one-half of the people of the United States never attend any service, Protestant or

Roman Catholic![1] Who are these non-church-goers? They are, for the most part, of Protestant birth and affiliations. Roman Catholics, whatever else they may do or may not do, are faithful church attendants. Whatever may be said of the doctrines and methods of the Roman Catholic Church, it yet remains true that their people are obedient to her requirements. The Roman Catholic churches are filled on the Sabbath; it is a mortal sin to absent one's self from public worship, and during certain seasons of the year their churches are filled for services of worship at the early hour of five o'clock in the morning, and filled through voluntary attendance. Can the wildest imagination picture Protestants crowding churches at the hour of five o'clock mornings? Now, call the fidelity of the Roman Catholics superstition; call their religion superficial; say that their people are not the better for their belief (which would be a hard saying); say all that it is possible for imagination to say, the fact remains that the Roman Catholic Church receives from her people *the exact things that she asks from them*: observance of all church requirements and appointments. How can we explain this? There is only one possible explanation, and that is the *early continuous, studious and thorough training of the child!* If children can be so trained in strange religious and superstitious rites as to be controlled by such beliefs through all the later years of life, what might not be accomplished by devoted training of our Protestant children in the *truth!*

Did not St. Francis Xavier say, "Give me the children until they are seven years old, and any one may take them afterwards"? Did not Xavier go through the streets of Goa ringing a bell, entreating parents and householders to send their children and slaves to be instructed? And be it said, St. Francis Xavier left the impress of his teach-

[1] Dr. Josiah Strong, *The New Era*, p. 203.

ing on India. And how did Ignatius Loyóla, the founder of the Society of Jesus, with Lainez, Aquaviva, Xavier and others, despairing of turning back the tide of battle against Rome and her institutions, plan to save their Church? "They conceived the plan of reaching out after the children of the combatants, and of rearing up in them a new generation of lovers and defenders of Rome." [1] So, too, the first work of the Jesuits was for the young; and history records that by training of youth in schools they "arrested the Reformation in its onward and apparently triumphant advances." The principle that the young are the hope of the Church has never been forgotten by Jesuits and Catholics. It is for us now to recognize that it is possible to train children so that when grown they will remain faithful to Christ and His Church. Yet how vast the number of young people that fall away from Bible-schools and become a part of that great army of the "unchurched masses."

The Church's neglect of youth is seen in two ways. (1) Because it is possible for the Church to reach and retain our youth. Nine-tenths of those who come into the membership of the Protestant churches in our country do so before they are twenty years of age, and 83% of our communicant membership comes from the Sunday-schools. (2) The Church's neglect is further seen in that it has permitted multitudes of youth to drift from its doors forever into the world. Through a comparison of the number of children in attendance upon Sunday-schools with the number of children within the scholastic age of five and eighteen years as reported periodically through our national census, we may say, as a conservative estimate, that over 40% of the Protestant unchurched masses were once within the pale of the Church. It is not speaking too strongly, therefore, to say that the Protestant Church has

[1] Porter's *Educational Systems*, p. 4.

either been strangely ignorant of its duty or criminally negligent of what clearly was its duty! If not, then why is it that the "masses" once within the Church were not held? We do not ignore the forces of evil and the secular spirit of the age. Recognizing all, our question is yet pertinent.

The Scriptures emphasize duty to children in emphatic ways. "Train up a child in the way he should go: and when he is old, he will not depart from it." [1] Have you a son who has "departed" therefrom? Do you know a Burns whose life and genius is being consumed with poignant remorse? Many are the bright lads who, for want of guardianship and Christian nurture, have suffered indiscretions,—with the result that hundreds of thousands of grown men carry with them through life *burning remorse,* the ghost that will not down, and habits that hold like chains of steel! Who is to blame? Perhaps parents are; perhaps brothers or sisters are. But failure of a home does not absolve the Church from its responsibility; does not justify the criminal neglect of the members of the Church, of which these sometime prodigals ought to have remained an integral part! It was duty *to the death* to have nurtured, trained and held these youth in the way of virtue, and in the beautiful way of God. If there are prodigals in our families and in our churches, the fault is *ours!* Is this putting the truth too strongly? Then listen to these yet stronger words from such a man as the Rev. G. Campbell Morgan: "A man that cannot hold his family together for Christ by the attractive power of Christ in his own life isn't wanted in the Church; let him keep out. That man cannot do anything for God in public places if his own home is devastated and broken up by the principle of rebellion against God. And if the influence a man is exerting on his family is an influence

[1] Prov. 22:6.

that scatters, that man is not with Christ. If you are with Christ, hold your bairns for Him, and your family will be God's first circle of the Kingdom, as it always has been, and it will be a witness to the power of Christ in you and through you to gather men together."[1] The fault *is* ours. How many promising young lives have been blighted, how many brilliant hopes sadly ended, how many a young man in his strength, walking as Carlyle said of Burns, with hoofs of fire, his path in the heavens, but ending his career, like Sampson, blind and grinding corn in the prison of those who once had been his servants, all because parents and churches have been criminally negligent of the religious training of their children! There are many, doubtless, who will deny this, and try to shield themselves of the shame of its truth. To such I believe, the Son of Man, who, pointing to a little child, said, "Of such is the Kingdom," and who also said that children are His representatives and that if we neglect them we neglect Him,—to such, I believe, the Son of Man is saying, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."[2] Is it not time that we acknowledge our sin, and address ourselves to the work with a new purpose?

II. There are several reasons why, as churches, we need to devote ourselves to the religious instruction and nurture of our youth. 1. The future of the Church requires it. The question facing us is not merely, "What of our Church to-day?" but also, "What of the Church of to-morrow?" "Lovest thou me?" says Jesus; "then feed my lambs." Not until He speaks the second time does Jesus say, "Feed my sheep."[3] Why? Because the

[1] *The True Estimate of Life*, p. 109.
[2] St. Matt. 23: 37, 38. [3] St. John 21: 15-17.

lambs are the hope of the flock. The Church of the future is the child of to-day! I sometimes go into beautiful vineries on an ocean island, and I have marvelled as I have looked upon sturdy, strong peach-trees growing flat against the wall, spreading out like the leaf of a great palm. How came this peculiar and beautiful growth? It was so trained from the first when a mere twig; when young and pliant, the nature of its growth was determined by the hands that tended and guided it. And such determining of growth is quite as possible of people as of trees. What stronger testimony of the value of early religious training and of the value of the Sunday-school is possible than the fact, namely, that *83% of all who come into the communicant membership of churches come from the Sunday-schools?* Yet, when the Sunday-school was first organized men said, "It will kill the Church." The very opposite is true. It has saved the Church; but for the Sunday-school we would have, humanly speaking, no Church to-day. Now it is incontrovertible, it is absolute, a statement that admits no question or shadow of doubt, that if we truly nurture the children to-day, we have *secure* the Church of to-morrow; that if we truly train *the child,* we have saved to himself and to God the grown man!

2. This, then, the saving of our youth, is another reason for addressing ourselves to the Christian nurture of children. Think of it, 70% of the men in our State penitentiaries and reformatories are young men under thirty-three years of age! Place this statement, as you ask, "Who is to blame?"—place this statement along by the significant words of Lord Shaftesbury, who, speaking out of his life-long experience and study, said that it had been his observation that if a boy is kept pure and true up to twenty years of age there is only one chance in fifty against him as to an honorable life thereafter. If we need

any other word to show that we must save the boys if we are to save the men, we have but to recall that only one out of ten of all our Church communicants have come into the membership of the Church after reaching the age of tewnty-one.

3. Again, there is urgent reason for giving ourselves to the Christian nurture of youth, because the assault of Satan is on this possible army of God. See the advertisements in newspapers on "weakened manhood" and things of a similar nature intended to entrap our boys; see the tons of infamous printing, the "nickel" novels, immoral pictures and other "literature" that poison young minds.

The New York Society for the Suppression of Vice have seized and destroyed 82 tons of salacious literature, obscene pictures, etc. Among things of a similar sort are the following: Book and sheet stock seized and destroyed, 73,660 pounds; obscene pictures and photographs, 904,440; negative plates for making obscene photographs, 9,387; engraved steel and copper plates, 425; woodcuts and electro-plates, 1,033; stereotype plates for printing books, 28,050 pounds; lithographic stones seized or destroyed, 58; articles for immoral use, 99,563; circulars, catalogues, salacious songs and "poems," 1,679,941. Awful as this record is, the half has not been told. This society is still prosecuting its needed work with results yearly that show the perils of our youth. Mr. Anthony Comstock, secretary of the society, tersely calls the dealers in such wares "Moral Cancer Planters." By every possible means they get their "literature" and advertisements into the hands of the boys and girls of our schools. Mr. Comstock says: "Like the fiery serpents of old, they are moving amongst these millions of developing souls, infecting them with moral leprosy—stinging them to death." Again he says: "Like the plagues of Egypt, in-

sidious foes enter our homes, surround our hearthstones, invade the sleeping-rooms of our children, and encompass our youth with an environment worse than that of scorpions and adders." [1]

4. In addition to all this, the ordinary distractions of social life are almost overwhelming. Even many older persons drift on the currents of worldliness, commercialism, materialism, Sabbath pleasure-seeking and social dissipations that surge through all life. How is it possible to counteract such influence? The public schools do not teach the Word of God, and Christian training in a vast majority of homes does not go beyond, if so far, as the simple prayer, "Now I lay me down to sleep." For asking the blessing, "There is no time." Family worship is a lost art. Bible study at home is the exception. How many Sunday-school scholars know their lessons? It falls to the Church, therefore, to do what others do not do for the religious instruction and training of youth; and it falls largely and naturally to that department of the Church which we call the Sunday-school.

5. There is yet another reason why the Church should be instant in season and out of season in the Christian nurture of children. Because they do not know how best to care or choose for themselves. Even older persons are sometimes led from just judgments and sometimes are led into evil. Who has not been betrayed through believing an untruth?—some inference or insinuation of "just a remark"? Who has not been led into habits of extravagance through the examples of one's neighbors? It appears impossible to escape the influence of associations! If men whose characters are supposed to be settled are so swayed, what may not be the danger of youth whose characters are yet pliable and only now taking form?

[1] *Traps for the Young*, p. ix.

III. Conclusion. Crystallizing our study into practical principles, we enumerate the following: Our youth are sure to meet with temptations in most insidious forms the minute they cross the threshold of the home or of the Church into the world; the best and only service we can render, therefore, is to fortify them against temptation; and to render such service we must do the utmost possible for the establishing of faith and character, both in the home and the Church; if the home fails to do its part, the Church *dare not fail* in doing her part; the neglect of the one but increases the responsibility of the other. That the Church has not been faithful to this appointed task in nowise justifies neglect now. God can forgive the past. We alone can redeem the future.

With such impelling thoughts upon the necessity of the Christian nurture of youth, we see the widening of the scope of Sunday-school work; the urgency of the teaching function of the Church; the desperate need of religious instruction and training of youth because the children of to-day are the Church, or the unchurched masses, of to-morrow; because the saving of our youth requires such work; because the favorable time of reaching them religiously is *now;* because the assault of Satan is on this possible army of God; because the ordinary distractions of social life are almost overwhelming; because youth do not know how best to care and choose for themselves; and we see also the *imperative demand* that the Church shall more largely co-operate with the Bible-school and the Bible-school with the Church, until we shall identify Church and school, saying that the one is in the other and the other in the one, and that both are as salt and light in this darkling world.

CHAPTER III

THE GRADED SCHOOL AND OUTLINES OF STUDY, SUPPLEMENTAL LESSONS, AND HOW TO ORGANIZE A GRADED SCHOOL

THE graded Sunday-school. The inspiring results of this new system impel our interest in the plan. The Rev. Horace R. Fell, B.D., of that very successful school of the Church of the Messiah, Brooklyn, N. Y., says: "Our course of study is, I think, the foundation of what success our school has met with. It provides a natural system of grading for the school; it leads the children gradually to an *intelligent* study of the Bible, and solves the problem of holding the *young men,* because they are interested. By the time they have finished the course in the main school, they are ready to take their places in the Bible Class, or to be teachers, well equipped for their work, in the main school. More than this, they have learned to *love* the Church, so that no *special* effort is needed to encourage church attendance. The result, so far as holding young men is concerned, is shown by the fact that in our Confirmation classes we have as many young men as young women."

I have received similar encouraging words from workers in different denominational schools of widely varying conditions—in cities, towns and country—bespeaking splendid results through the graded plan.

What is the meaning, popularly speaking, of a graded Sunday-school? Grading is the orderly arranging of the school into classes and departments for the systematic

and progressive study of the Bible, and for Christian nurture; the members of the classes and departments being classified as may be consistent with age and advancement, and following as nearly as possible, usually, the grades laid down by the graded day schools, the lessons and methods of teaching being adapted to the pupils of the several departments. Of course, the graded plan must be adapted to the peculiar needs of each school. To forget the law of adaptability is to widely fail of our end. So we find varying graded plans.

What are some of the advantages of the graded system? Keeping in mind that the ultimate end of the Sunday-school is for the creation and development of Christian character, and keeping in mind that divine principle of revelation that holy character is the fruit of truth, we may say that a gain of the graded system is in the presentation of truth in ways better adapted to the limitations or advancements of pupils, and better suited to their religious needs. The graded system also clarifies a pupil's conception of the Bible, presenting a clear and broad outline of the Scriptures, their substance, order, arrangement, development and meaning,—and presenting their great underlying cardinal doctrines. In place of chaos, there is order in the pupil's mind,—truth on which one can stand, and by which one can grow "in the beauty of holiness." There is further gain in the recognition of this system that for the sustained interest of a pupil there must be real progress, and recognition on the part of the school of that progress. For this the graded school provides.

I. Outlines of Bible courses, and supplemental lessons. To construct a graded school it is not necessary to supplant, but to supplement, the International Lessons. At the recent Chicago conference in the interests of religious education the belief was expressed that the International system is the best system at present, for

a large percentage of schools. But unless all signs fail, that system will soon be modified. Many ardent friends of that system recognize the value, and the *urgent necessity,* of a *supplemental* series of lessons in conjunction with that system, if our Sunday-schools are to do the work that we have a right to expect them to do.

1. To this end I desire to commend the graded course of study and supplemental lessons, which are taught in addition to the International Lessons, of the Westminster Presbyterian Bible-school of Grand Rapids, Mich. The following is the outline of study, with small additions which have been made for a more suggestive plan:

PRIMARY DEPARTMENT.

The Cradle Roll.

Our "Cradle Roll Department" shall consist of all those children, in the families of our parish, under the usual Sunday-school age. On this roll we shall desire to record the names of such children from birth up to the time of entering the primary classes. Such children shall be remembered in our prayers, and upon each baby's birthday a birthday card shall be sent to them as a token of remembrance and interest, and there shall be such other attentions from time to time as may seem desirable. When the name of a child, with date of birth, has been enrolled, a Certificate of Enrolment shall be given to the parents of the child, and the child's name engrossed upon the roll.

Classes.

First Year. Golden Text. The Lord's Prayer. Psalm 23. Golden Rule (Luke 6:31). Christ's Invitation to children (Matt. 19:14).

Second Year. Golden Text. Beatitudes (Matt. 5: 3-12). God's Love verse (John 3: 16). Names of the four Gospels. Doxology.

Third Year. Golden Text. Lesson Title. The Ten Commandments. The Two Great Commandments (Matt. 22: 37-40). One Giving verse. One Temperance verse. Coronation Hymn. Books of the New Testament.

INTERMEDIATE DEPARTMENT.

The Lesson Title, Golden Text and Lesson Story of the International Sunday-school Lesson throughout the course.

First Year, Age 8. Names of the twelve apostles. Names of the Books of the Bible. One Psalm.

Second Year, Age 9. Original language and writers of the New Testament. Apostles' Creed. One Psalm. Review of the work of previous years.

Third Year, Age 10. Original language of the Old Testament. Books of the Bible classified. One Psalm. Who was Adam? Noah? Abraham? Jacob? Joseph? Palestine: location, names, divisions, map (be able to draw), size, surface, climate, fertility, people (number and occupations), cities, present condition.

Fourth Year, Age 11. One Psalm. Who was Moses? The story of his life. Journey through the Wilderness. The Tabernacle: describe it. Its use? Who was Joshua? Samuel? Jerusalem: location, age, size, population, walls, gates, buildings, modern Jerusalem. Review of the work of previous years.

JUNIOR DEPARTMENT.

The Lesson Title, Golden Text and Lesson Story of the International Sunday-school Lesson throughout the course.

First Year, Age 12.

Eccles. 12: 1-7. Who was the first King of Israel? The second? The third? Give dates and short story of life of each. The Temple: describe it. When and where built? Materials used. Purpose. What building occupies the ancient site?

Second Year, Age 13.

1 Cor. 13. Who wrote the Psalms? What is a prophet? Name some of the prophets. Tell something about Elijah, Elisha, Isaiah, Daniel.

Third Year, Age 14.

Read St. Luke's Gospel. In connection with the reading, study outlines of the life of Christ in "Legion of Honor Normal Bible and Training Lessons," by Prof. H. M. Hamill.

Fourth Year, Age 15.

Read the Book of The Acts of the Apostles; describe the beginning of the early Christian Church. Tell about Pentecost. The first great sermon. The first Christian martyr. The great Apostle Paul: when and where born, education, religion, conversion? What countries did he visit? To whom did he write letters? When and where did he die? Thorough review of work of all previous years.

In addition to the diploma, a Teacher's Bible will be given to the scholar graduating from this department who will learn and recite at one time, and without error, the Westminster Shorter Catechism.

SENIOR DEPARTMENT.

First Year. Thorough study of the International Sunday-school Lesson, including time, place, persons, connections and personal application.

Second Year. Same as above.

Third Year. Same as above.

ADULT DEPARTMENT.

This department shall include:

1. **The Advanced Bible Classes.**

The number in attendance upon this hour is increasing, and all the men and women of the congregation are invited to unite in this Bible study, which is now being conducted with such satisfaction and helpfulness.

2. **The Home Department of Bible Study.**

The Object: The Home Department has for its object the *systematic* reading and study of the Bible in our homes.

For Whom: It is established for the benefit of those who cannot attend the Bible classes at the church, or who can be present only occasionally.

Plan: A card of membership will be given to those who desire to join.

A copy of "The Westminster Quarterly," containing a list of "Daily Home Readings," "The International Lessons," with critical notes and applications of the lesson, will be furnished each member.

Each one can select from the above that which is most helpful and suggestive.

Each member will devote one-half hour or more each week to the reading and study of the references selected.

This outline of study is printed in a neat leaflet of some twelve pages, and with the following introduction:

The purpose of this little course of supplementary work is

to aid in making Bible study attractive and profitable, and to stimulate study by recognizing the efforts of each scholar.

The plan is to divide the school into five departments: Primary, Intermediate, Junior, Senior and Adult, the course being three years in the Primary, four years in the Intermediate, four years in the Junior and three years in the Senior.

The classes are arranged theoretically according to age, scholars graduating from the Primary department at the age of eight years.

Every scholar is expected to know the requirements of his class before passing to the next higher. Promotions from class to class are made upon recommendation of the teacher; from department to department, upon examination by the officers and teachers of the school.

Our Class Book, which records Attendance, Lesson Learned, Collection and Deportment, is part of our plan. Its records are one of the factors considered in making promotions.

A diploma will be given to all graduating with honor from department to department.

The International Lessons now in use in our school are the Lessons to be taught in the classes. The supplementary work here outlined may be taught at the convenience of the teachers, and will from time to time be recited in concert in the opening exercises of the school.

We believe that Bible knowledge is essential to Christian character. To that end, we ask the sympathy and support of the home in our plan.

2. As a comprehensive curriculum, showing at once the larger scope of Sunday-school work and the value of the graded plan, I commend the splendid system of the school of the Church of the Messiah, Brooklyn, N. Y. One cannot study this school without feeling a new enthusiasm in the larger opportunity of helping children, of indoctrinating them, and of leading them on into the Church and the joyous service of God. This school is divided into five grades, exclusive of the Bible class; the main school into four, with an examination at the end of each year's work. The children study Catechism, Chris-

tian Year, Prayer Book (its history and *meaning* of the various services), Gospels (as appointed to be read each Sunday and Holy Day). Thus their whole Sunday-school life is a constant progress in definite systematic teaching. The children themselves can note the progress they are making, as in the day-school; their interest is thus maintained without resort to prizes, although a prize is given to the boy or girl in each grade who passes the best examination. The International Lessons are not used in addition to the course of study outlined. They are used, however, in adult Bible classes, the idea being to drill the children in fundamentals of the faith, and then when they reach the Bible classes they can study the Holy Scriptures in general more intelligently.

First Grade, Age 5-10. Outline of the system. The first grade, or primary class, is placed in charge of a trained kindergartner, who is paid for her work. For convenience, the primary school is divided into classes of about ten, each class in charge of a teacher who keeps order, marks the attendance, calls on the children, etc. But the teaching proper is done by the paid kindergartner. The children in this grade are from five to ten years of age. The study is of Bible stories, taken chiefly from the life of our Lord. No examinations are given in this grade, but when the superintendent of the department considers that the members of a class are ready for it, they are placed in the main school, or grade two.

Second Grade. Here they begin to study the Catechism. The little children who enter the main school from the primary department are given as

Second Grade. text-book *The Church Catechism Illustrated,*[1] by Mrs. C. H. Smith. Older children who may enter the school without having previously studied the Catechism are also placed in this grade, but these are given a copy of the Book of Common Prayer, and pupils study their Catechism directly from that, the teacher explaining each question and answer as it is taken up. To aid them in this work, the teachers are supplied with a small book, entitled *Lessons on the Church Catechism,*[2] by the Rev. A. Cluny MacPherson, M.A. In addition to this, teachers are encouraged to buy and read other books on the Catechism.

Third Grade. The third year all scholars of grade two (except those who show marked deficiency) are promoted, with their teachers, to grade three. Here they study what is known as The Church Year. They are taught what portion of the Christian's belief is emphasized by each church service as it comes. Thus, ADVENT teaches about the first coming of Christ, and reminds us of the second. CHRISTMAS places before us the great fact of the Incarnation. And so on each season and Holy Day in the Church's year is taken up, the children are taught what Christian truth it stands for, are made to pick out the particular article in the Apostles' Creed representing that truth, and are required to look up Bible passages telling about it, and to find the Collect, Epistle and Gospel for that day in

[1] Published by Edwin S. Gorham, 281 Fourth Avenue, New York City.

[2] Published by the Church of England Sunday-school Institute; imported by Thomas Whittaker, 2 Bible House, New York City.

Third Grade.

their Prayer Books. Thus each article in the Creed is connected for the children with some living fact in our Lord's life and work. At the end of this year the creed means something to even the little tots. At the close of the year this grade is subjected to a written examination. Questions are prepared and given to the children to be answered in writing at home, and returned the following Sunday. The questions are simple, but such as to bring out the meaning of the chief events in our Lord's life. The following questions and answers will illustrate: With what season does the Church year begin? "Advent." What does Advent mean? "Coming." How many comings of Christ are spoken of in the Creed? "Two." Give the articles of the Creed which refer to these comings. "Born of the Virgin Mary." "From thence He shall come to judge the quick and the dead." About what does the Christmas season teach us? "The Christmas season teaches us that Christ did not come into the world as a King, but very humbly, as a little baby." What event in Christ's life does Epiphany commemorate? "His manifestation to the Gentiles, who were represented by the three wise men." What does Easter teach us about Christ? "Rose from the dead." Give the article of the Creed which expresses this. "The third day He rose again from the dead." What does Easter teach us about ourselves? "That we will live after we die, if we live good lives here." "That we shall be raised again from the dead the same as Jesus." Give the article of the Creed which expresses this. "The resurrection of the body and the life everlasting." These answers are selected from various papers written by boys and girls from eleven to fourteen years of age. The

Third Grade. papers are corrected, marked and returned to the pupils.

The children in this grade are given as a text-book *A Catechism on the Church Year,*[1] by the Bishop of Pittsburg. Some of the classes also use Miss Patterson's *Chart of the Christian Year.*[2] In addition the teachers are given a copy of *The Trinity Course of Church Instruction.*[3] To this book this school regards itself indebted for the main outline of its course, and the suggestions of examinations.

Fourth Grade. After a year of such instruction the scholars, *with their teachers,* are promoted to grade four. (The penalty for idleness and neglect of work thus becomes the loss of teacher and companions,—an excellent incentive to work.) In this grade the study of the Book of Common Prayer is taken up. The book itself is placed in the hands of the children as a text-book. They are taught how to *use* it. The principles of public worship are explained to them. They are given a general history of the growth of the book. They study the table of contents and are taught the *rationale* of each service. They are shown how to find the proper Scripture lesson for each day, and thus it is impressed upon them that the Church instructs her members to read their Bibles through over and over again each year, and to this end has mapped out a certain portion for them to read each day. The work of

[1] Published by the Young Churchman Company, Milwaukee, Wis.

[2] Obtained at any book-store handling Episcopal Church publications.

[3] Compiled by the Rev. C. M. Beckwith, and published by E. S. Gorham.

Fourth Grade. the present year brings a review of the Catechism, studied two years before, a fuller explanation of the meaning of baptism and the holy Communion, and naturally leads to the first steps toward a preparation for Confirmation,—the children in this grade being from twelve to fifteen years of age. For their use in this grade the teachers are supplied with a copy of *Lessons on the Prayer Book,* by the Rev. A. Cluny MacPherson, a companion volume to his *Lessons on the Church Catechism.* Usually, however, they supplement this by obtaining such other books as may be recommended from time to time. One such, particularly worthy of mention, is *The Teacher's Prayer Book,*[1] by the Right Rev. Alfred Barry, D.D., D.C.L.

Fifth Grade. After a year in Grade Four, the class is promoted to Grade Five. In this grade the Book of Common Prayer is still used as a text-book, but now the attention of the class is fixed upon a study of the *Scripture* contained in the Prayer Book. They study the Collect, Epistle and Gospel for each Sunday. They try to find the keynote of each Sunday's Scripture teaching, the main truth set forth in the Gospel and in the Epistle. Usually the main thought in each is the same, and the *Collect* "collects," or gathers up the teaching of both Epistle and Gospel. This year's work takes the student over much the same ground he travelled two years before, in Grade Three, only *now* he can go more into detail and appreciate more fully the circle of truths taught throughout the Christian year. In this

[1] Published by E. and J. B. Young and Company, 7 West 18th Street, New York City.

Fifth Grade. grade the teachers are given for their use a copy of *The Trinity Course* above mentioned, also *A Manual of Instruction upon the Collects, Epistles and Gospels for the Christian Year,*[1] by the Rev. George W. Shinn, D.D., and *Lessons on the Gospels for Sundays and Holy Days,*[2] by Alice M. Cawthorn. The children enter this grade at from thirteen to sixteen years of age. So that when they have finished it, they have reached the age when Sunday-school classes are so apt to "break up" and drift away. If this tendency does not appear, the class may go on as a Bible class. Teacher and scholars are by this time both fitted to undertake a more or less independent study of the Bible with both pleasure and profit. Usually, however, after the end of this year some of the scholars go into the larger Bible class, which has a separate room and is conducted more or less as a lecture given by the teacher, with opportunity for questions and discussions by the scholars; others take classes in some of the lower grades, and the teacher takes another class to bring up through the various grades.[3]

3. With the above outline of courses before us, we are ready to consider a published system of graded lessons for a graded Bible-school that already is in large use and

[1] Published by Thomas Whittaker, New York City.

[2] Published by the Church of England Sunday-school Institute; imported by Thomas Whittaker.

[3] The superintendent of this school, Rev. Horace R. Fell, B.D., to whom I am indebted for this outline, regards this description as more or less ideal; but we are grateful for the ideal. The superintendent also expresses his indebtedness for much in his system to the recommendations made by the Sunday-school Commission of the Diocese of Long Island.

in increasing demand. I desire to commend the *Bible Study Union (Blakeslee) Lessons*[1] as a thorough, comprehensive, simple, satisfactory and scientific system of *graded lessons,* and as suited to the urgent need of the day for a graded course of study. These lessons were first issued for sale in 1891, and are now in use in all the great evangelical denominations of America and in many other lands, portions of them having been translated into ten or more foreign languages for missionary use, and other translations are now being made. In our home land the use of these lessons has secured increased and more regular attendance in hundreds of Sunday-schools, and has inspired a new interest in, and love for, Bible study on the part of thousands. The increasing use of this system is its own best testimonial, but I cannot do less than express my most clear conviction and conscientious judgment that this system meets an urgent need. It has many advantages. It plans:

(1) For a systematic and successive study of the Bible, the lessons comprehending entire Scripture sections instead of a few verses, and sometimes several chapters are used for one lesson.

(2) For a personal study of the Scriptures. The Scripture lessons are not printed *verbatim,* but are referred to only; pupils must *handle their Bibles* and *personally read them.* This is a great gain.

(3) For appeal to the personal interest of the pupils. Series of printed questions on every lesson are placed in their hands, with blank spaces for written answers. Sometimes letters to teachers are required; also drawing, coloring, etc. There is satisfaction in doing things, and the habit of searching the Scriptures and writing the answers not only interests the pupils, but also fixes the lessons in

[1] Address Bible Study Publishing Company, 95 South Street, Boston, Mass. Specimen copies are sent on request.

the mind. This method, too, greatly promotes home study.

(4) For the adaptation of material and of method to

SERIES STUDIED EACH YEAR		BIOGRAPHICAL			HISTORICAL			BIOGRAPHICAL			HISTORICAL			BIOGRAPHICAL			HISTORICAL		
		Great Men of Israel	Life of Christ	Three Great Apostles	Old Test. History	Gospel History	History Apos. Church	Great Men of Israel	Life of Christ	Three Great Apostles	Old Test. History	Gospel History	History Apos. Church	Great Men of Israel	Life of Christ	Three Great Apostles	Old Test. History	Gospel History	History Apos. Church
	Bible Classes Seventh Grade	+ 20															(2) Adults		
The Main School	Sixth Grade Progressive Q'rt'y	19 18 17												17	18	19			
	Fifth Grade Intermediate Q'rt'y	16 15 14									14	15	16						
	Fourth Grade Junior Q'rt'y	13 12 11						(1) 11	12	13									
Primary Department	Third Grade Child's Monthly	10 9				9	10												
	Second Grade Primary Monthly	8 7		7	8														
	First Grade Primary Cards	6 5	6																

1. Two years can be given to each grade in the Main School, instead of three, if desired.
2. Adults may take Sixth grade, instead of Seventh, if preferred.

A school using these lessons in order studies all the grades in any series at the same time, and "goes through" the Bible **once every three years**, but takes up the **same series only once in six years**, at which time each scholar or class studies it in a grade so much higher than before as to have practically new lessons. Thus a child beginning these lessons at five, with the first grade — Primary Cards — of the Great Men of Israel series, would study that series next at eleven, in the Junior grade, and so on. The same is true in substance wherever one begins. By thus combining frequent reviews of the general material studied with great variety in topics and steady progress in the purpose and methods of study, interest is maintained and rapid advance in knowledge made. The results attained in this way are exceedingly satisfactory.

the various ages and requirements of pupils; the whole school studying the same passages, but with lessons adapted to the varying ages.

(5) For the formation of Christian character and the deepening of the spiritual life, the lessons being carefully arranged with view to a steady acquisition of Bible truth, and the practical spiritual application of the lessons.

The diagram on the preceding page, prepared by the Bible Study Publishing Company, shows the series and grades, through the system, with the *approximate* ages of the pupils in each grade, and the steps of progress from the first grade up, when the six series are used in order.

Trinity Sunday-school, Newport, R. I., using the Bible Union Lessons, consists of seven grades, two in each department, beginning with the Primary, the Bible class, a graduate class, being counted as one grade. A *period* is two years; and promotion from grade to grade and department to department is at the end of each period. A child starting in the primary at six graduates at eighteen, since there are two grades in each department and two years have to be spent in each.

The Manual, Teachers' Helper and other aids, published as a part of this system, are of the very highest order,—helpful, suggestive and stimulating, giving to Bible study a new, fresh interest.

II. Miscellaneous requirements of graded schools.

1. In the Junior Department of the Hope Congregational School, Springfield, Mass., the teacher takes fifteen minutes to teach a supplemental lesson; all that has been learned in the lower grades is reviewed—Scripture passages, beatitudes, commandments, books of the Bible, etc. In addition to this there is the study of Bible characters, sometimes of places. The supplemental work varies each year in this department. The children who have mastered the work are graduated at twelve years. If they do not master the required work they are kept back two years and then graduated "on account of age," but without having part in the public exercises.

2. In the First Baptist Sunday-school, Plainfield, N. J., where the International Lesson course is used, the superintendent teaches the supplemental lessons, which include the books of the Bible, of what each book and division treats, and many facts about the Bible, its ancient and modern name, when written, by whom, when translated, etc. A Psalm or passage of twelve verses is learned each quarter.

3. The requirement for promotion from the Senior Intermediate Department to the Young People's Department in the Ruggles Street Baptist Sunday-school, Boston, Mass., is a satisfactory examination on the four great institutions, preparatory to the Christian Church, in the development of the divine purpose of redemption: (1) the Altar, the earliest institution for worship; (2) the Tabernacle, which was an outgrowth of the Altar; (3) the Temple, which was a development of the Tabernacle; (4) the Synagogue, which was supplementary to the Temple, and formed an important step toward the Church of Christ.

4. Pupils in the Park Church school, Elmira, N. Y., before entering the main school must be able to recite from memory the Scriptures of the Church's liturgies, the invitations of Jesus, the errand of Jesus, etc., the Ten Commandments or Ten Words of Jehovah, the sum of the commandments as given by Jesus, the Lord's Prayer, the Apostles' Creed, the Te Deum, the Gloria, the Magnificat, and twenty-four of the old and approved hymns of the Church. Upon graduating from the preparatory course into the regular course the church gives each pupil a Testament with a certificate of studies covered inscribed within. At the close of each year, at Anniversary Sunday or Commencement, each pupil is given a certificate stating that the work has been satisfactory, if it has been. If not, and he wishes to continue, his gradua-

tion is simply deferred one year. Some drop out and go to other Sunday-schools in the city, where little is required. At the graduation exercises pupils are given a Bible or Bible Dictionary suitably inscribed by the pastor, and a certificate or diploma, and are urged to confess their faith openly before the church and congregation. From twenty-five to fifty each year make public confession of faith in this school.

III. Miscellaneous suggestions in operating the graded schools.

1. Teachers do not advance with pupils from the Primary Department, but advance usually with scholars from grade to grade in other promotions until scholars are graduated into the adult department.

2. In certain schools some departments and classes meet at different hours. In the Ruggles Street Baptist Church, Boston, Mass., the Mothers' Class numbers probably a hundred and fifty, and is divided into two sections for the purpose of meeting the convenience of the mothers, one meeting at two o'clock, the other at four. It is worth remarking that to these classes are welcomed women who have little children and who have no one at home with whom the children can be left. When necessary they are entertained by a caretaker in a separate room. Again, though the session of the school is not until two o'clock, at a quarter past twelve, following the morning service, there is a class for young women who cannot come so well at two, and also an adult class for those who would prefer to stay at that hour. At the same time the Chinese Department meets in the parlors of the church. There is also a class in New Testament Greek, taught by a competent professor, at 9.30 A. M., as well as a Home Department for those who are not able to come to the stated sessions. There is a principle involved here that is often overlooked, resulting in complaint of superintendents that any class

should meet at any time or place other than that of the "main school." We shall be helped in remembering that our purpose is not to see how big we are, but that men shall realize how helpful we are! Our work is to instruct persons in, and imbue them with, the Word of God. Therefore, if they cannot or will not come at one hour, let us meet them at another. Following such principle, we have night schools for secular education. Are the children of this world wiser than the children of light?

3. Another plan is that of a superintendent over each department, the superintendent of the school acting with the superintendents of the departments in an advisory capacity, and having, as usual, the responsibility of the school as a whole.

4. Another essential is care in the officering of the school and apportioning its work, that the needed work of the hour may be done quietly, orderly and efficiently, without overtaxing any of those royal of Israel whom we call "willing workers." The efficiency of a school is sometimes impaired by individual officers trying to do too much, indeed attempting to do the impossible, with the result of belated reports, records and other inexcusable delays that retard the work. Such conditions should neither be countenanced nor tolerated; we can deal with them kindly, yet firmly and with a strong hand.

5. The meeting of departments and classes as a *school* for at least a small part of the general exercises of each session is customary, but such meeting of the school as a whole is only occasional in certain churches, while the prevailing tendency with adult classes is to remain by themselves to the close of the hour, not returning for the closing exercises.

6. The time usually allotted for the study of the lesson in classes should never be encroached upon for *any reason.* Just so far as it is encroached upon, a Bible-

school ceases to be a Bible-school; it may become a singing-school, or a church society, or a club, but it pitifully fails of the grand purpose for which it exists, and of the magnificent opportunity which it presents.

7. One of the most significant changes in Sunday-school work is the growing tendency of preferring a large class with a successful teacher to several classes with inferior teachers. At last we are realizing that unless we have teachers who can teach, our Bible-school is not a school. My every study of Sunday-school activity deepens the profound conviction that there are urgent reasons why "the good teacher" should teach an entire department of a school, rather than have the school divided into several classes with inefficient "teachers." One hour a week for Scripture study is all too little; and the *best possible service* for that hour is required. One good teacher over each department of the school *to teach,* with several helpers over classes to take records, assist in keeping order, and to follow up absent scholars, would be a tremendous gain over the tolerance of inefficient teachers who know neither their lessons nor their pupils, much less precise pedagogical principles.

The First Baptist Sunday-school of Chelsea, Mass., believes in "large classes and successful teachers"; and that there is special reason for this plan in adult classes, feeling not only that it is easier to find one teacher with the necessary qualifications than to find a dozen, but also that there is a gain in the sense of freedon in class conference, and that there are many who will come to a large adult class who would hesitate to join a smaller one.

IV. Graded examinations. The quarterly examinations are written answers to printed questions, though oral examinations are sometimes resorted to. The examinations mark the progress of the pupil and determine his standing in the school. In Trinity Sunday-school, Newport,

R. I., examinations are held quarterly. They are written, and the questions are prepared for the departments by the superintendent, different sets being used for the different departments. These examinations are compulsory, and no pupil is allowed to go from one quarter to another without coming up to his duty in this regard. Consequently attendance on examination Sunday is usually larger than at any other time. The examinations are conducted with strictness and care, so that the papers are in reality records of what the pupils know or do not know. The terms begin at the same time in day-school and Sunday-school; examinations are practically simultaneous. Preceding the examination, a stereopticon lecture on the quarter's work is given, and the pupils have the whole subject presented to them in the light of the whole, which is a great help.

In the Olivet Memorial Sunday-school, New York, three written examinations are conducted in the different departments during the year, the examinations being held on week evenings. In the Preparatory and Primary Departments the teachers read the questions to the children, and write their answers.

In the Second Baptist Sunday-school, Holyoke, Mass., from the Primary to the Junior Department the scholars are graduated by oral examinations, certificates being given to each scholar so graduated. From the Junior to the Intermediate Departments scholars are graduated by written examinations, and for extra work laid out by the superintendent are given extra seals upon their certificates, some scholars having as high as seven seals, other scholars having only one, but all graduating into the Intermediate Department.

In the First Presbyterian Sunday-school, Allentown, Pa., on the last Sabbath in March examinations are held in the following way: Both Junior and Intermediate De-

partment teachers exchange with each other in their respective departments. Usually the teacher that has done good work is exchanged to a class where the teacher has not accomplished so much. The reason for this is that both may see by comparison what has been done, one will be encouraged to do more that goes to a poorer class, the other to do better.

Lists of printed questions for quarterly reviews can be purchased at a nominal cost from the various Sunday-school supply publishing houses, or from the publishing houses of the respective courses of study.

I am impressed through careful study of a large number of graded schools that thorough and exacting work does not militate against, but rather enhances, the success of a school. In grading the work, as in other goodly endeavors, we must exercise the beautiful graces of patience and persistence. We cannot reach our ideal at once; nevertheless, we should never let go of it. That was a true educator who said that one can grow a squash in a few weeks, but it takes a hundred years or more to grow an oak.

V. How to organize a graded Sunday-school. Call your teachers and officers together, with the approval of the pastor. Tell them of the inspiring results of the new system. Show them that it is simple and practicable, and as essential in religious as in secular education. Decide on your course of study. Then divide the school into departments with their respective classes, but not on hard-and-fast lines as to age and requirements. It is better to make allowances in organizing, following the wishes of teachers as to the proper departments for their classes. As the years go on, the school will more and more come into the desired form as a graded school, the various departments representing the prescribed ages and requirements. I believe that even our smaller Bible-schools,

through inaugurating the graded system, and through reasonable fidelity to its simple plans, will "wax strong," increase in numbers, and behold the fruits of righteousness in manifold new forms.

One who desires to study the graded school in a more scientific way will be helped by "Principles and Ideals for the Sunday-school," [1] by Burton and Matthews. This recent book is one of the best published, treating of the work of the teacher and of the graded school.

[1] The University of Chicago Press, publishers, Chicago, Ill.

CHAPTER IV

THE CRADLE ROLL, KINDERGARTEN OR BEGINNERS' CLASS, AND THE PRIMARY DEPARTMENT

WITH this subject we are at the *foundation* of the whole work of the Church, as well as at the beginning of such work. Let the Church tie to the babies as soon as the little ones are born; when they are old enough to toddle to what Froebel calls a "child-garden," go with them to the gate-beautiful of God's house; and then, let the Church keep its hold on these precious lives through youth up to old age—and the problem of Christianity is solved!

I. How are we to reach the babies? The Cradle Roll is our answer. Every baby of the congregation, or of the community—on which no other church has claim—has its name enrolled on a large card, with date of birth.[1]

The Cradle Roll usually has a conspicuous place in some department of the Sunday-school. When a name is enrolled, a beautiful picture and certificate combined, suitable for framing, may be given the parents of the child. The name of the child, date of birth and date of enrolment are inscribed on the certificate, which is signed by the pastor, the superintendent of the Sunday-school, and by the superintendent of the Cradle Roll Department. The Toledo Sunday-school Supply Company, Toledo, Ohio, publishes beautiful Cradle Roll certificates in colored inks, at a nominal cost.

[1] Such rolls can be obtained at small cost from any Sunday-school supply company.

United Church Sunday School

THIS IS TO CERTIFY THAT

_____

IS A MEMBER OF THE

Cradle Roll Department

Born at ____ o'clock ____ M., on _____ 1____

Father _____

Mother _____

_____
Pastor

_____
S. S. Superintendent

_____
Supt. of Cradle Roll Dep't

New Haven, Conn. _____

JESUS SAID: "Suffer the little children to [redacted] unto Me, and forbid them not, for of such is the Kingdom of God."—MARK 10: [redacted]

Enrollment Card for the Cradle Roll.

To _____

DEAR FRIENDS:—It affords me great pleasure to place the name of

_____

on the Cradle Roll of the

_____

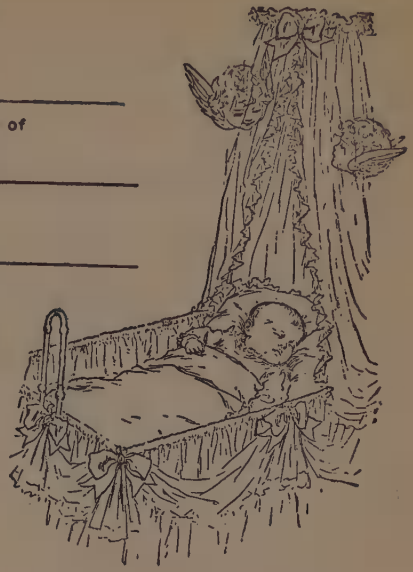
This roll is intended to include the little children who are too young to attend the sessions of the class.

I will remember the birthday of your child by sending an attractive birthday card. Will you not also remember this day by making a thank-offering to God of as many pennies as the child is years old? This can be sent to the class upon the Sabbath nearest to the birthday. I shall be pleased to have you bring the little one to the class upon such occasions as you may think proper. You will also receive a warm welcome to the children's Sabbath home.

I will gladly join with you in praying to our heavenly Father for his blessing upon your child.

Date of Enrollment _____

Superintendent.



The enrolment card on page 49 is used in the Baptist Temple Bible-school, Brooklyn, N. Y. This card interests parents.

On their birthdays the children whose names appear on the roll are remembered by prayer, and also by the teacher in calling at the house and bringing, usually, a pretty birthday card. Other cards of greeting as the children grow older are helpful.

Dear Little Friend:

When you were baptised, we promised, as a Church, to have a watch-care over you.

This little card is sent you that you may know that we have not forgotten our pledge.

Our prayers are for you always, and our best wishes for a very happy and a very useful life.

Your friends,

J. Wilbur Chapman,
For the Pastors.

John Wanamaker,
For the Elders.

Some schools read the Cradle Roll on Children's Day, and at Christmas send the little tots a gift. Parents appreciate such remembrances, and their hearts warm toward the Sunday-school. Therefore, they respond to the request to bring or send their little ones to the school as soon as they are old enough.

In the First Methodist Episcopal Sunday-school, Topeka, Kan., a "guardian angel" (usually a bright little girl) is appointed to visit the child and see that it is brought into the Primary Department when old enough to attend. On "Babies' Day" the "guardian angels" see that all babies enrolled are present.

The Ruggles Street Baptist Church, Boston, Mass., sends mite boxes to the homes represented by the Cradle Roll for the pennies that the parents may wish to give in

behalf of their little ones. Occasionally this school has a social and mite-box opening, when the mothers bring the babies for a good time.

The Baptist Temple Bible-school, Brooklyn, has an attractive plan. In the Kindergarten room is a cradle, trimmed prettily, and on the cradle are hung little cards with the names of the babies on the Cradle Roll. This is an object lesson to the church, as well as to the little ones. Members of the congregation occasionally visit the department especially to see the cradle with its pretty cards that tell of coming scholars.

II. The Kindergarten or Beginners' Department. When we can make the Sunday-school hour attractive even for little folks of from three to six years of age—so attractive that they look forward to it from week's end to week's end, there is chance of starting them in right directions and with implanted Christian principles! This is what is being done in the Kindergarten, or Beginners' Department, of the Sunday-school. Some insist on saying "Beginners' Department." But why be afraid of the word "Kindergarten"? It is of Christian birth, and of blessing to countless millions. When Froebel was dying he said he had "labored to make Christianity a reality." Such is the purpose of the Kindergarten. We dare not ignore its method. Little ones that are happily taught by it in the day-schools will not come to a church school that ignores the principles and methods of the new education. Why should the Church be less vigilant than the State? Is her mission less? We need to commence in the best possible way with children when they commence their church life. Therefore, we welcome the Kindergarten. There is nothing that can take its place. How is it adapted to the purposes of the Beginners' Department of the Sunday-school?

Children are brought to the Kindergarten at the earliest

possible age. The Kindergarten may meet at the regular Sunday-school hour, or it may be held during the hour of church service, that the parents may go together to the service of worship, at the same time knowing that their children are in good keeping. Where possible, the Kindergarten should be put in charge of a trained kindergarten teacher. True, with the majority of schools this is not possible. But it is possible to train teachers for this work, equipping them in a short time for entering upon it. For those who love children, Foster's "Kindergarten of the Church" [1] is a fascinating book, full of instructions and suggestions for this very work, telling what to do and how to do it. Then, for the class-work of Bible instruction one should have "Kindergarten Stories for the Sunday-school and Home," [2] by Laura Ella Cragin, and "The Kindergarten Sunday-school," [3] by Frederica Beard. These are two excellent books, with lessons prepared by experts. With such equipment, earnest, prayerful teachers will find blessing and success in their work. In adapting methods from day-school, it is, indeed, needful to know, as experienced kindergartners warn us, just how far such methods will be truly useful in the Sunday-school.

A suggestion of the practical application of kindergarten principles to Sunday-school work is best given, perhaps, by a word picture of a Sunday-school kindergarten. Mrs. F. G. Cressy describes the Kindergarten of the Hyde Park Baptist Church, Chicago, Ill., saying in part that the Kindergarten is in a "bright, cheery room, with forty happy little folks ranging from two and a half to six years. The children leave their wraps in an adjoin-

[1] Eaton and Mains, publishers, New York and Cincinnati.
[2] Winona Publishing Company, publishers, 195 State Street, Chicago.
[3] Published by the Pilgrim Press, Boston, Mass.

ing cloak-room, and so have perfect freedom for the morning's work and play. One after another steps into the circle with a 'Good-morning, boys and girls,' to which all respond. Then comes a little talk of the things that have interested them during the week, and each is led in turn to tell of something that has come into his life; or, perhaps, the subject is thankfulness, and the children are full of the things for which they are grateful. Following this little talk, which joins the week at home with the Sunday-school, there is usually a prayer, something which even the smallest tot understands and feels is his. Then follows a song or two, short and simple, chosen by the children. Occasionally there are motion songs to rest the little arms and legs. For the offering, some one is asked to bring three boxes from a near-by table and place them on the floor in the middle of the circle. These are ordinary pasteboard boxes with slits in the covers. One has the picture of a church on it, and the pennies that go in there are for the support of 'our church and Sunday-school'; another has the picture of an aged man and wife, and the pennies it gets help to pay the rent of a needy couple living in the stockyards district, who have been adopted by the Elementary Department as 'Grandpa and Grandma'; while the third shows a group of children from lands across the sea, and this money carries the story of Jesus to these far-away little brothers and sisters. Before the pennies are given these little things are talked over, Sunday after Sunday, so that as they go, sometimes in pairs, sometimes singly, to deposit their gifts—and we notice that it is nearly always more than one penny—they do so in an intelligent manner, which must count for much in their later years of giving. There is also the birthday box, which nearly every Sunday receives its contribution, and always with the questioning about the use of the money and the answer 'to send flowers to

the sick children.' There are usually two Bible stories during the morning, for the sessions last from half-past nine till noon. The first is chosen by some child from those that have been told on previous Sundays—a review it would be called in an older class. Then, as a change, a march round the room is begun. It is not called that, however, but by skilful questioning the children decide that as it is Sunday, the thing to do is to go to church, and that besides the fathers and mothers, the children are to be taken, too. So the larger children, personifying their elders, choose smaller ones, and start in orderly procession toward the imaginary church. After this exercise the children are again seated, and another, and this time a new, Bible story is skilfully told, often illustrated with pictures so dear to the child heart. . . . The children are encouraged to talk, adding anything from their personal experience which the story may suggest. In this the utmost freedom is allowed, yet it does not result in disorder, for the children are too much interested to care for mischief. . . . Kindergarten tables are brought into use, and grouped about these, in charge of the assistants, the children draw with colored crayons pictures of the story they have heard. These are, to be sure, very crude, often entirely unintelligible to an older person, but full of meaning to the child, who takes his drawing home and explains it to his parents. Then follows another period of exercise. By this time the main room, occupied by the older divisions of the Elementary Department, is vacant, for the morning service is begun, and so the rolling partitions are lifted and the children go farther. Once again action serves to illustrate in some way the story just told. One day it is a mission lesson, and they play they are missionaries, and some go to Africa, and some to Japan, to tell the story. Another time they are a long train of cars, or again horses and

wagons, carrying imaginary bundles of clothing and fruit to the less fortunate children at the University Settlement. Returning to the tables, the same idea is followed with the use of blocks, sand, clay and other materials. Storehouses are built of blocks when the story of Joseph has been told, or railroad trains of different-colored beads strung on a shoestring take some one across the country to tell the story of Jesus to the Indians. At last comes the good-by song, with its little prayer for God's tender care, a personal good-by and a handshake for each child from the leader, and the morning's work is over. . . . The following results are credited to this work:

"1. The parents can attend church service, leaving the children in the Kindergarten.

"2. The children do not tire of the session, even though held two hours and a half, but look forward to the day with pleasure during the entire week.

"3. They readily distinguish between the Sunday-school Kindergarten and the Day Kindergarten.

"4. They apply the lessons more frequently to every-day life. The pictures and blocks used help greatly to fix the thoughts more firmly and help to recall them.

"5. Children under six remember what they do, not what people say." [1]

III. The Primary Department. Though believing in the Kindergarten, I yet realize that it is impracticable in a great number of schools. When it is impracticable, the work of Bible instruction can still be made of telling interest to little folks through the improved methods of Primary Departments, such as teaching by means of object lessons and stories, the use of motion songs and marching, that at once teach and rest the children; the development of memory in teaching children by means of *what they do,* memorizing passages of Scripture that

[1] *Journal and Messenger,* Thursday, March 5, 1903, Cincinnati.

have been carefully explained; the use of the blackboard, charts, etc. These improved methods have been inspired, doubtless, by the Kindergarten, but are operative without its elaborate details and costly materials.

Practical plans for class work:—

1. First of all there should be a definite programme of exercises. This is essential that (1) "everything may be done decently and in order"; (2) that precious time may not be wasted through needless conference, asking, "What shall we do next?" "What shall we sing?" etc.; (3) that there may be sustained interest, discipline and order; (4) that more work and better work may be accomplished in a given time; (5) that the work may be easier for all, and more attractive to all.

2. Order of exercises. Our object in the Primary Department, as elsewhere in the school, is two-fold: for the cultivation of the spirit of worship and for the inculcation of Bible teaching; the one being accomplished through the education of the emotions, the latter through the instruction of the mind. For the cultivation of the spirit of worship itself we have our songs, prayers, Scripture, etc. What, therefore, should be the nature of these exercises? They must be such as are in keeping with the spirit and purpose of our work, and such as are adapted and appeal to the child mind. What will serve our purpose? The answer to this question is vital, and one for which many workers long. For an order of exercises approaching the ideal, I present one prepared by Mr. W. D. Murray, of the Primary Department of the Crescent Avenue Presbyterian Church, Plainfield, N. J.:—

CLASS PROGRAMME FOR PRIMARY DEPARTMENT.

1. TEACHER: Good-morning (or afternoon), scholars.
CLASS: Good-morning (or afternoon), Miss ——.

TEACHER: Whose day is this?

CLASS: This is the day which the Lord hath made. We will rejoice and be glad in it.

TEACHER: How does God say we must keep His day?

CLASS: Remember the Sabbath day to keep it holy.

2. Song:

Safely through another week,
God has brought us on our way.
Let us now a blessing seek,
Waiting in His courts to-day.
Day of all the week the best,
Emblem of eternal rest.

3. God's House.

TEACHER: Were you glad to come to Sunday-school?

CLASS: I was glad when they said unto me, Let us go into the house of the Lord.

TEACHER: Who comes to meet us here?

CLASS: Where two or three are gathered together in my name, there am I in the midst of them.

4. Song. (Tune, "What a Friend We Have in Jesus!")

God is in His holy temple,
Praise, O praise His name to-day.
And remember that He hears us
When we sing and when we pray.

5. God's words.

TEACHER: Whose words do we study?

CLASS: God's words in the Bible.

TEACHER: What does the Bible say about God's words?

CLASS: More to be desired are they than gold.

6. Song. (Special music.)

What book ought I to love the best,
And on its truth securely rest?
The Bible, the Bible,
God's blessed book, the Bible.

What teaches me to love my foe,
And acts of kindness to him show?
The Bible, the Bible,
God's blessed book, the Bible.

7. Recitation. Psalm 23.
Response, all saying:

Oh, Father, hear us
And answer our prayer.
Hear, hear Thy children
Now, O Lord.

8. The Lord's Prayer.
9. Roll call.
10. Collection.
11. Song.

Hear the pennies dropping,
Listen as they fall.
Every one for Jesus,
He shall have them all.

CHORUS:

Dropping, dropping, dropping, dropping,
Listen as they fall.
Dropping in the mite-box—
Offerings great and small.

12. Prayer for the offering:

Jesus, bless the pennies brought Thee,
Give them something sweet to do.
May they help some one to love Thee.
Jesus, may we love Thee, too.

13. Singing. Selection by a member of the school.
14. Study of the lesson in classes.
15. General teaching of the school as a whole by the superintendent, with illustrations.
16. Recitation of the twelve apostles (in unison or by individuals).
17. Closing hymn:

Jesus, from Thy throne on high,
Far above the bright blue sky,
Look on us with loving eye,
Hear us, holy Jesus.

Grant us love, Thy love to own,
Love to live for Thee alone,
And the power of grace made known,
Hear us, holy Jesus.

18. Closing prayer:

Dear Jesus, ere we part we lift our hearts to Thee
In gratitude and praise for blessings full and free.
Go with us to our homes, watch o'er and keep us there,
And make us, one and all, the children of Thy care.
Amen.

The above order of exercises admits of variations. We would especially suggest *changes* at intervals *of the songs* and *prayers.* No one is sooner wearied by the "cut and dried," or sooner criticizes the coldly formal than little children.

A new verse of Scripture memorized every Sunday is helpful in developing the memory, and in storing the mind with priceless treasure for the years to come,—a *verse,* mark you; not a chapter, but a verse. There is such a thing as attempting too much. But one verse a Sunday means fifty-two in the year.

For further preparation and suggestion for devotional exercises, one may profitably consult "Primary Sunday-school Exercises," [1] by Mrs. E. M. Hoffman. For songs, responsive readings, lessons about the Bible, motion Bible recitations, and special services for special days, one may profitably use "Special Songs and Services for Primary and Intermediate Classes," No. 1 and No. 2,[2] by Mrs. M. G. Kennedy. Another book that schools should have is "Songs and Games for Little Ones," [3] by Gertrude Walker and Harriet S. Jenks.

[1] Eaton and Mains, publishers, New York and Cincinnati.
[2] W. A. Wilde Company, publishers, Boston and Chicago.
[3] Oliver Ditson Company, publishers, Boston, New York, Philadelphia and Chicago.

3. The subject matter of the lesson. What lessons should be taught? One of the best courses of study for this department is, we believe, that of "Bible Lessons for Little Beginners"[1] (Fifty-two Lessons, comprising the First Year of a Two-Year Course), by Mrs. Margaret J. Cushman Haven. These lessons in matter,—being *true Scripture* lessons,—and in the manner in which they are presented, render them of exceptional value, exactly suited to the work in hand, and of appealing interest to children. In addition to these studies, primary workers should keep in mind the importance of simple supplementary lessons.[2]

4. The method of teaching. We do not now refer to the laws and primary requisites of teaching, which are considered in another chapter, but our question is, "Should the teaching in the Primary Department be from the desk through one person, or in classes through several teachers, or both? Each school must decide. The usual plan is to divide the class into several groups according to ages,—promoting pupils from group to group from time to time,—about one-third of the teaching time being used by the teachers in the groups; then the chairs are turned round so that the department appears as one class, when the lesson is skilfully taught and reviewed by the superintendent, who makes use of the blackboard, charts, pictures, or various objects suited to the teaching of the lesson.

5. Encouraging the little ones to learn the Golden Text and the Sunday-school lesson. In the Primary Department of the First Presbyterian Sunday-school, Allentown, Pa., a text card is given every Sabbath to each

[1] Fleming H. Revell Company, publishers, New York, Chicago and Toronto.

[2] See Chapter III. on The Graded School and Outlines of Study, etc.

pupil who recites the Golden Text to the teacher. Twelve of such cards are exchanged for a reward card that is beautifully illustrated. In the Primary grade of the Bethlehem Sunday-school, Ann Arbor, Mich., each child knowing his lesson receives a little white card bearing an appropriate motto. Five of such cards may be exchanged for a little picture card bearing a Scripture verse. Five of these picture cards can be exchanged for a larger card, which the pupil keeps; and five of these larger cards entitle a pupil to a large card of honor, upon which is written his name and the names of his teacher and superintendent.

Quarterly reports are another incentive to study and fidelity.

Report of.....,.....

FOR THE QUARTER ENDING MARCH 31, 1903.

SUNDAY-SCHOOL OF CALVARY BAPTIST CHURCH,

M. M. SHAND, Superintendent. REV. S. H. GREENE, D.D., Pastor.

PICTURE OF CHURCH HERE.

COR. 8TH AND H STS. N. W. WASHINGTON, D. C.

	Attendance.	On Time.	Offering.	Bible Text.
Jan. 6				
Jan. 13				
Jan. 20				
Jan. 27				
Feb. 3				
Feb. 10				
Feb. 17				
Feb. 24				
March 3				
March 10				
March 17				
March 24				
March 31				

LYDIA MARSHALL,
Asso. Supt. in Charge Primary Department.
..... *Assistant.*

Caution! This is our word with such systems of awards. We must make allowance for the dull child who in the Sunday-school often must have place alongside of the apt child. The dull child may be as conscientious and as earnest in endeavor. Because workers have ignored this, made no allowance, and withheld needed encouragement, some educators condemn the whole system of awards and prizes as unfair. Our contention is that such systems should be rightly used and not abused.

6. Special programmes and invitations can be used with special advantage with the little ones. The postal card on page 63 is suggestive of a use of the mimeograph in the Primary Grade.

7. Offerings. The purpose and spirit of offerings should be carefully, and occasionally, explained to the children. The methods spoken of in the Kindergarten offerings may be employed here. Some surprising answers are given when one asks untaught children who are giving, "What is the money for?" For the purpose of teaching children to give regularly envelopes may be used, lettered in one instance as follows:

PRIMARY DEPARTMENT.
FIRST BAPTIST SUNDAY-SCHOOL,
PLAINFIELD, N. J.

TO THE PARENTS:

Enclosed, please find twelve small envelopes, one for each Sunday of the quarter just opening, into which the child's contribution of money should be put. Please see that the envelope is carefully sealed and put into the child's pocket, with instructions not to take it out until reaching the Sunday-school. Children should be helped to write their names on the envelopes.

We have adopted this envelope system for two reasons.

1. To make the children regular givers of small amounts rather than occasional givers of larger sums.

2. To prevent them from losing their money, which they often do.

As far as possible, encourage the children to earn what they put into their envelope.

Where there is more than one scholar in a family, kindly try to have each bring his own numbered envelope, as we know the scholars by their numbers only.

Faithfully yours,
Mrs. J. A. POWLISON.

In the Bethlehem Sunday-school, Ann Arbor, Mich., the

We Love to
Go to Sunday
School

And we love to have you come
Hoping to see you Sunday afternoon.
I am Your loving Sundays School
Teacher — Annie S. Harlow

September 5: 1900 -

picture of the orphan child in India for whom the children's mission money is used hangs on the wall.

Appropriate service of prayer and song on the occasion of pupils bringing birthday "pennies" is mentioned in the chapter on offerings.

8. For the further help of the Primary Department there should be acquaintance with the methods employed in the interesting of children in other departments of the school, such as the use of banners, rolls, star classes, etc. Some of these methods can be helpfully adapted to the needs of the Primary Department.

Certificates of promotion should be used in this as well as in the other departments of the Sunday-school.[1]

9. The published helps on primary work are few. Teachers will find serviceable suggestions in *Practical Primary Plans for Primary Teachers*,[2] by Israel P. Black, *The Blackboard in the Sunday-school*,[3] by Henry Turner Bailey, and *Pictured Truth*,[2] by Rev. Robert F. Y. Pierce. Teachers may profitably consult also *The Sunday-school Teachers' Manual*,[4] by Louise Ordway Tead, and *Love and Law in Child Training*,[5] by Emilie Poulsson. And all who work with the young will find help in Blow's *Symbolic Education*.[6] *Object Method of Teaching Books of the Bible*[7] is suggestive.

[1] For diplomas address any Sunday-school publishing company.

[2] Fleming H. Revell Company, publishers, New York, Chicago and Toronto.

[3] W. A. Wilde, publishers, Boston and Chicago.

[4] The Pilgrim Press, publishers, Boston and Chicago.

[5] Milton Bradley Company, publishers, Springfield, Mass.

[6] D. Appleton & Company, publishers, New York.

[7] Address Mrs. M. P. Higgins, Worcester, Mass.

CHAPTER V

ADULT, YOUNG MEN'S, AND YOUNG WOMEN'S BIBLE CLASSES

HERE is a large field, golden, ready for the harvest! And none more inviting, more easy of access, or yielding larger returns. About fifty millions, or two-thirds, of our population are adults. But few of this number, however, are in Bible-schools. Indeed, adults are a mere fraction of their enrolled membership. Again, only five to seven per cent. of men are church communicants, and only twenty-five per cent. attend church. On the other hand, many of those churches which aim to enlist adults in Bible study have classes that outnumber all the other Sunday-school classes combined. And through these adult classes thousands of men and women are being brought into the fold of Christ. The Church and the Church-school, therefore, that are not reaching and holding adults have reason for serious reflection. They fail, we believe, not through want of piety, or sincerity, or good intention, but for want of right method,—right method of teaching and conducting the class, and of Bible study. Our purpose in this chapter is to speak to this need.

I. How can we enlist and hold adults in Bible study? If we can satisfactorily answer this question, we have solved the problem for the future at least. Our grown Sunday-school pupils will then graduate into the Adult Department, and not into the world! But the scope of modern Bible classes looks to an ingathering from the world, as well as to enlisting those that are already in the Church. How can all this be done?

1. First of all, it is *essential* that there should be a course of study suited to mature minds, and a study session of such strength as to make it *worth while* to attend. The Christian life is a growth, and the Holy Scriptures give constant reiteration of this cardinal fact. Our system of study for adults, therefore, must be suited to the age and capacity of adults. Advance courses of study are being demanded, and the number of church Bible classes that have already entered upon advance courses of study is at once surprising and encouraging. We shall not attempt to justify this advance step,—it is not necessary. Soon everybody will be saying, "We always believed in it." What, then, are some of the Bible courses suited to this work?

(1) The courses of study arranged by the Bible Study Publishing Company of Boston, Mass.,[1] appeal to a sustained interest of adult classes. A teacher through casual perusal of *The Bible Study Manual,* covering the courses on Great Men of Israel and on Old Testament Teachings, at once combining important practical and doctrinal teaching, will find a splendid outline of lessons along new lines, and see that in many respects these are superior courses of study.

(2) Another excellent course of study, and one of the best of all plans, is that arranged by "The American Institute of Sacred Literature," of Hyde Park, Ill., and alluded to in Chapter XXII., on Normal Classes. A special value of this work is that it is a rotating course, covering in four years the main portions, and giving a comprehensive view of both the Old and the New Testaments, with an additional course each year for those who have completed the four-years' course.

(3) Miscellaneous courses of study. Two or three citations of successful adult classes must suffice to sug-

[1] Address, 95 South Street.

gest the broader work that is now gathering groups of men and women for Bible study. In the First Congregational school, Burlington, Vt., a course of study was followed on The Life and Teachings of Jesus Christ, arranged in Twelve Studies in the Life of Christ, and twenty-nine Studies in the Teachings of Jesus, the latter being divided into eleven lessons on Righteousness, five lessons on Sin, nine lessons on The Spiritual World, and four lessons on The Son. The mere subject for each lesson was printed, followed by references to such of the Gospels as touched upon the lessons. The series of studies were thus practically continued studies of the interwoven Gospels. For collateral reading the following helps were suggested:

A Revised Bible.
A Harmony of the Gospels, Pittenger.
Stalker's *Life of Christ.*
The Great Discourse, A. D. F. Randolph, New York.
Geikie's *Life of Christ.*
Edersheim's *Life of Jesus, the Messiah.*
Andrews's *Life of Our Lord.*

The Central Presbyterian Sunday-school of Auburn, N. Y., recently had a series of fifty-two lessons on The History of the Apostolic Church. The first lecture, being by Rev. Willis J. Beecher, D.D., on Historical Preparations for the Preaching of the Apostles, outlined as follows:

740—580 B.C. Assyrian and later Babylonian empires. Israel and Judah carried into exile. Beginnings of Roman history.

538—332 B.C. The Persian empire. Jews from India to Ethiopia. Zerubbabel and his successors in Palestine.

332—142 B.C. Conquests of Alexander the Great. Greek cities built everywhere. Septuagint. Maccabean wars.

About 200 B.C. to 40 A.D. Roman power becomes dominant. Law and order. Roads. Pharisees and Sadducees. Synagogues. Prayer places. Pilgrimages to Jerusalem.

That classes which expect to hold their members, and which use the International Lessons, feel the pressure of some kind of supplemental work is apparent. Sometimes it is the suggestion of a book to be read, but some added work, seemingly, the progressive classes *must* have. The Baraca Bible Class of the Baptist Temple, Brooklyn, N. Y., stimulates reading by an outline of study as given on the following page.

Good courses of study for boys and for men have been outlined by the International Committee of the Young Men's Christian Association,[1] from whom they may be obtained. These courses include in part the Bible Study Union Lessons, course (1) outlined above.

Whatever course of study may be pursued, we should never forget that pupils have personal and peculiar needs, which it is our blessed privilege and bounden duty to meet. Neither organization, nor scholarship, nor "any other creature," can take the place of personal touch, of tender sympathy, solicitous interest, and a big, loving heart that longs for their every good, and especially for their eternal salvation.

2. Best methods of class administration. At a meeting of the ministers of the Reformed Church, the Hon. Charles H. Knox, founder and leader of the large adult Bible classes, in the Knox Memorial Reformed Church, New York City, spoke as follows: "Many years ago I was impressed with the fact that the most important problem before our Sunday-schools is how to keep the young men and the young women. I noticed that when a boy got to be fifteen he felt too big for Sunday-school; and

[1] Address 3 West Twenty-ninth Street, New York.

The words for the topics are taken from the Book of Job, but the theme for the lesson is found in the scripture reference given.

"*In the days of my youth.*"—*Job.*

JAN. 5. "THE PROMISE OF POWER."—*Acts 1 : 1–11.*

Leader, P. N. Gifford.

"*My Redeemer Liveth.*"—*Job.*

JAN. 12. "THE PROMISE OF POWER FULFILLED."—*Acts 2 : 1–11.*

Leader, S. S. Wood.

"*My record is on high.*"—*Job.*

JAN. 19. "THE EARLY CHRISTIAN CHURCH."—*Acts 2 : 37–47.*

Leader, G. H. Vogel.

"*The hand of God hath touched me.*"—*Job.*

JAN. 26. "THE LAME MAN HEALED."—*Acts 3 : 1–10.*

Leader, Gilbert Murdock.

Read the Book of Job during January. It will pay you.

This month we will take a Pilgrimage with John Bunyan in his delightful book "Pilgrim's Progress."

Good Will. "*Dost thou see this narrow way? That is the way thou must go.*"

FEB. 2. "THE FIRST PERSECUTION."—*Acts 4 : 1–12.*

Leader, J. B. Dickson.

Worldly Wiseman. "*I would direct thee to the obtaining of what thou desirest without dangers that thou in this way wilt run thyself into.*"

FEB. 9. "THE SIN OF LYING."—*Acts 5 : 1–11.*

Leader, Harry Hoare.

Mistrust and Timorous. "*Just before us lie a couple of lions in the way.*"

FEB. 16. "THE SECOND PERSECUTION."—*Acts 5 : 17–42.*

Leader, Arthur Shiner.

Faithful. "*There can be no divine faith without a divine revelation of the will of God.*"

FEB. 23. "THE ARREST OF STEPHEN."—*Acts 6 : 7–15.*

Leader, G. H. Mott.

Read "Pilgrim's Progress" this month. It will do you good.

(For explanation of card, see page 68.)

that when a girl was seventeen she was likely to leave also; and I found that in many cases they ceased to attend church, and very often formed other associations for Sunday which became habits for life. This was before the days of kodak and bicycle, and what was true then is

more marked now. I tried to solve the problem for the Sunday-school with which I was connected; this was some twenty-three years ago. It seemed to me that human nature was studied for all other purposes except to attract young people of the ages I have mentioned to a Sunday-school. I have been interested in political meetings. The object of such a meeting is not to entertain or to amuse, but it has a serious object: to persuade people on the tariff or on finance or some other question, with the clear idea of gaining their votes. Fireworks or a brass band might be used, but they are subservient to the end. And when the speaker arises he does not say, 'You will find my theme in our party's last platform, in such an article and such a line,' but he sets to work to get the attention. He says all that can be assimilated on tariff and finance, but is careful not to become prosy. And when he thinks his audience might weary, he illustrates by some striking incident or personal experience or something humorous, so that they laugh and change their positions. And yet he never loses sight of the serious business, the getting of votes, for which the expense of the hall, the lights, the fireworks, the music and the advertising has been incurred. I have in my Bible class kept in mind this necessity of variety in all successful human work, and I believe it applies as much to a Bible class as to any secular audience. I am, of course, expressing no opinion on sermons and regular church services, but confining my remarks to Bible classes, which are essentially different, freer and more colloquial, than church services."

Mr. Knox places the beginning of real Bible work on the shoulders of the pastor in saying that the "kind of Sunday-school teachers you ministers have largely depends on yourselves. If you will encourage and help them all you can they will grow. I have often said, and

I take pleasure in repeating it here, that the development and growth of my Bible class during the last ten years have been due, under Providence, to the sympathetic assistance and earnest help of my dear friend, the pastor of our church."

The teachers also have tremendous responsibility. Of what avail are all things else, if teachers fail? The pertinent consideration for superintendents and pastors is, as Mr. H. H. Pike of St. George's Sunday-school, New York, puts it, "Hold strong men and women as teachers, and they will hold the young men." The work of the teacher or class leader cannot be over-emphasized. It is the teacher who is to awaken interest, impart knowledge, and speak the persuasive word. In and through all is his personality, and results are largely commensurate with his own Christian experience, his care, and interest and devotion to his work. The suggestions of Mr. Knox for leaders of Bible classes are:

1. The leader must be present every Sunday.
2. He should be there very early and speak with each one as he comes in; he should never be in a hurry to leave, but take plenty of time to talk with those who wish his advice.
3. Such a class should take a long summer vacation, so that all will be hungry to start again before it is time.
4. In a city such a class should be held in the afternoon, when those who are occupied in the morning are free.
5. The leader should know each member well. He need not visit; that can be done by other members for him.
6. The exercises should be different each Sunday; the music should be attractive and varied.
7. The lesson should be taught in twenty minutes, and should surely cover the great truths of salvation; it should be pointed and graphic. Appropriate historical, personal or humorous illustrations will help it.
8. Special features, like a class reception or an evening's invitation for some appropriate entertainment, are of great use in showing the interest of the leader, making members acquainted, and bringing sunshine into sad hearts.

9. The closing, each year, should be marked by an excursion, or some feature especially attractive to look forward to.

The Honor Roll is a material help with Bible classes, as well as with the younger classes; and notices, reports and class letters are appreciated by adult members also.

ADULT BIBLE CLASS,
MARKET SQUARE PRESBYTERIAN SUNDAY-SCHOOL.

MARKET SQUARE PROGRESSIVE ASSOCIATION.
GERMANTOWN, March 3, 1902.

To the Members of the Adult Bible Class:

DEAR FRIENDS: Please consider the following:

1st. ROLL OF HONOR, *Sunday School Times.*

Our attendance during Dec., Jan. and Feb., 1901-02 was.. 1,675
During the same months, 1900-01..... 1,470

Increase 205

or nearly 14 per cent. This in spite of three very stormy Sundays.

With a continuance of the interest excited by the desire for a place on the Honor Roll, we should steadily increase our attendance, adding new scholars to our class roll.

Will you come and bring your friends?

2d. OUR MONTHLY MEETINGS.

These are always interesting, as well as largely attended.

The meeting in March will continue from Monday, 17th instant, to include Friday of that week, at 8 P.M., in the chapel.

The services will be strictly religious, of an evangelistic character.

It is believed that many of our scholars are seriously considering the question of confessing Christ and uniting with His Church.

Will you, by your attendance and by your prayers, help to deepen these impressions, so that they may result in action?

Do not make any engagements for the dates named, but attend all these meetings.

3d. THE 18TH ANNIVERSARY OF THE ORGANIZATION OF THE CLASS
Will be celebrated at 9.15 A.M. on Sunday, March 30.

This occasion has heretofore secured a larger attendance than at any other of our meetings. The highest figure reached since last year was 158.

You will be pleased with the exercises, and we shall be glad if the number present is greater than heretofore.

4th. THE CLASS SUPPER ON APRIL 17.

5th. MR. MEEHAN'S ILLUSTRATED LECTURE ON MAY 15, AND

Last THE PICNIC IN JUNE, previous to my trip to Europe, on which I sail on June 25.

If you cannot possibly come to all these gatherings of our class, be sure and attend every Sunday morning, and all the evening meetings, March 17 to 21.

Yours truly, LOUIS WAGNER, Leader.

P. S.—Programme of March meetings enclosed.

Ways of following up absentees. Noticing the absence of the members of the Bible class is just as important as noticing the absence of a child in the Primary Department; and the methods of following up adults are similar to those in use in other departments of the school. Where, on account of the size of the class, the teacher cannot call on every one, the work may be divided among a committee who look up absentees and see that the newcomers are properly welcomed. Again, classes are divided into "tens," with a leader or lay pastor over each "ten," whose duty it is to report weekly the cause of every absence.

Uncle Sam, too, can run errands. See the following card:

Germantown,.....190

My Dear Friend:

We have missed you from our class for several Sundays past. What is the matter?

Yours truly,

Louis Wagner,

Teacher Adult Class,

Market Square Presbyterian Church Sunday-school.

P. S.—School opens at 9.15 o'clock A.M.

The social meetings, entertainments, lectures, etc., are important. They provide restful change and variety. Young men and women should be able to find the best of everything inside church limits, and appreciation of this fact is broadening the work of the Church and the Sunday-school. In organized Bible classes a social or entertainment committee can have the care of such gatherings, the teacher and pastor acting in advisory capacity.

In the Market Square Progressive Association of the Market Square Presbyterian Church, Germantown, Pa., some class gathering is held each month. The following

outline illustrates their varied and interesting programmes:

PRESERVE FOR REFERENCE

MARKET SQUARE PROGRESSIVE ASSOCIATION
1902-1903

MONTHLY MEETINGS IN THE CHAPEL ON THE THIRD THURSDAY, AT 8 P.M.

1902.
Sept. 17. "Welcome Home" to the President after his European trip.
Oct. 15. 7.30 P.M.—Annual Meeting. Reports of Officers and Committees. Election of Officers.
8 P.M.—Address by General Wagner. Subject: "Some of the things we saw in Europe."
Nov. 19. Cantata: "David, the Shepherd-boy."
Dec. 17. Reception of the Class at the residence of the teacher.

1903.
Jan. 21. Musical and Literary Entertainment.
Feb. 18. Debate. Subject: Should, or Should not, the National Government own and operate the Railroad and Telegraph Lines of this Country?
Mar. 18. Annual Class Supper.
Mar. 28. Sunday, 9.15 A.M.—Thirteenth Anniversary of the Class.
April 15. Address by Hampton L. Carson, Esq.
May 20. Musical and Literary Entertainment. 'Class talent only."
June 26. Saturday. Annual Picnic.

There is no charge for admission to any of the entertainments, except to the Cantata, for which tickets will cost twenty-five cents each, and to the supper, for which a limited number of tickets will be sold at fifty cents each.

Come, and bring all your friends with you

One annual supper was "Governors' Day," when four men who had filled the Governor's chair were present as guests and speakers; another was "Adult Bible Class Day," and men prominent as Bible class workers were the guests.

Organizing a Bible class, with the members of the class filling the offices and bearing a share of the work and responsibility, is proving both helpful and practicable. The usual officers are president, vice-president, secretary and treasurer, with the teacher *ex officio,* a member of the executive, to which two or more members of the class are sometimes added. In such an organization the officers and committees take full responsibility for the business of the class, the teacher acting only as adviser and Bible instructor. Smaller

classes, too, are thus organized and officered, and report that their work is more effective because of divided labor, honor and responsibility.

Of course, classes should be suited to ages and conditions. In Trinity Sunday-school, Denver, Col., there are three large classes of middle and aged people, and three large classes of young married and middle-aged people.

II. Young Men's Bible Classes. The problem of holding young men and young women in the Bible-school is one of the most serious, and one before which many school workers give way in despair, with the result of loss to the church of numbers of our noblest men and women. But the task of holding them is by no means a hopeless one. Perhaps no one has come nearer to the solution of the problem than Rev. William Denman, D.D., superintendent of the Olivet Memorial Sunday-school, New York, who says that the solution of the problem of holding boys over sixteen to the school, so far as his school has succeeded in solving it, is by showing the boys that they are wanted in the school, by treating them, not as mere acquaintances, but as friends; by occasionally providing social evenings for them; and especially by getting them to work (in the young people's organizations). "If they invest labor in the institution, they are likely to stand by it." This school also has a good gymnasium, with a capable instructor, a club-room "as attractively furnished as those of the best or worst places that cater to young men."

Three principles underlie this work: (1) Fraternity, making the young man, not nominally, but really, a friend; (2) ministration, rendering real service to him, meeting some of his social and physical, as well as spiritual, needs; (3) enlistment, magnifying to all the importance of the individual scholar's presence and work. For the latter reason the organizing and officering of a

Bible class and dividing work among the members is important.

The leadership of the class in the study of the lesson is not always in the hands of the teacher. In the Collingwood Avenue Presbyterian Sunday-school, Toledo, Ohio, the members lead, the teachers selecting the leader two weeks in advance. In the Young Men's Baraca Class in the Baptist Temple, Brooklyn, N. Y., a five-minute address by a member of the class precedes the lesson each Sunday.

A new organization for enlisting young men in Bible study is the Baraca Bible Class, now known all over the States from the Atlantic to the Pacific. The first class was organized by Mr. M. A. Hudson of Syracuse, N. Y. Now, the "Baraca" silver pin is worn by thousands of young men, representing hundreds of Bible classes. The platform of the Baraca movement is:

> Young men at work for young men, all standing by the Bible and Bible School.

The committees share the work as follows: The "Hustlers" are on the lookout at every Sunday church service for strangers to invite them to the sessions of the class; and during the week visit and invite all men who do not go to Sunday-school, and, as far as possible, interest all men in the Baraca. The Social Committee see that every new member and all visitors on Sunday are introduced to all present, and do all in their power to create a social spirit among the members, either by socials or entertainments, subject to the approval of the Executive Committee. The Membership Committee take the names of all absent members and visitors and visit them during the week, and try to interest them so that they will become regular attendants. The Music Committee take

entire charge of all music, and form an orchestra or provide such music as they choose, subject to the approval of the Executive Committee. The Literary Committee have charge of all literary work of the class, all debates and lecture courses. The Athletic Committee may form under direction of the Executive Committee a base-ball, basket-ball or bicycle club, or hold a Baraca field day for all athletic work of the class. The reporter, a class officer new to the hearing of many, has charge of the class subscription list of the Baraca paper, and reports to the paper and to the city press all matters of interest each week.

Personal work is secured in the Baraca classes through the Secret Service Pledge, as well as through the various committees.

MY SECRET SERVICE.

Matt. 6 : 6. John 14 : 13, 14.

1. I pledge to pray for the unconverted Baracas every day at noon, or as soon thereafter as I remember this pledge.
2. I pledge to make a list of those to whom I will speak, and to work and pray for them.
3. I will meet the secret service members once a month and pray aloud with them, and do all in my power to help them bring.....Baracas to Christ within the next six months.

Signed.....

Dated.....

Information and leaflets relative to the workings of the Baraca Bible classes can be obtained from Mr. M. A. Hudson, of Syracuse, N. Y.

In the Young Men's Bible Class of the Merrimac Street Baptist Sunday-school, Manchester, N. H., the work is divided among committees as follows: The Devotional Committee care for the devotional interests of the members, and encourage those not yet Christians to take a firm stand for Christ; the Membership Committee seek to increase membership by inviting young men of the con-

gregation or elsewhere, not belonging to any school or class, to unite with the class; the Absentee and Sick Committee encourage the absent members to be punctual in their attendance, visit the sick and aid them when possible; the Social Committee look after the social interests of the class by giving an occasional social or entertainment, by introducing new members to the class, and making all welcome.

In the Alling Class, Central Presbyterian Church, Rochester, N. Y., the Attendance Committee has the care of absentees and new members, looking over the records weekly. Where the card of a visitor is recorded, with the intimation that he does not belong elsewhere, a special invitation card is sent to him signed by the president and the teacher, expressing their desire to be of service to him and to have him join the class.

To increase membership and awaken enthusiasm, the Bible class of the Third Presbyterian Sunday-school, Chicago, Ill., has used the plan mentioned in Chapter XI., on New Scholars, of having a contest between two divisions, the one division being Calebites, the other Joshuites.

A Bible study exhibit, comprising printed matter, names of class members, records, outlines of courses, groupings of facts, written work, or examinations of students in the work of the previous year, photographs, etc., also promotes class spirit.

A number of classes have pretty class pins, with the name of the class upon each, that can be variously worn; and others have an appropriate button for the lapel of the coat. All this gives *esprit de corps.*

Naturally, the methods which are used in other departments of the school for the awakening of the interest of the pupils, such as star charts, awards for attendance, etc., are of service in Bible classes.

One will find stimulus and fresh suggestion in work for

boys and men through reading *The Boy Problem,*[1] by Forbush; *Young Men and Church-Going,*[2] by Clokey, Gladden and Harrington; and the very recent work, *The Church and Young Men,*[3] by Rev. F. G. Cressey.

III. Methods that apply to other adult classes apply similarly to classes for young women. Such classes are growing in numbers and in membership, and this work has recently received new impulses, one of which is a Bible class for young women similar to the young men's Baraca, organized in Syracuse, N. Y., in 1898, with the name of "Philathea Class." This interdenominational movement has spread over the entire United States and Canada, and the number of classes is constantly increasing. The object of this class is "to stimulate among young women the desire for true Christian knowledge, and to provide means by which this may be obtained, to create an interest in and to support the Sunday Bible-school, and to unite its membership in practical Christian sympathy and service." The president presides at all meetings. The reporter reports to the city press all matters of interest, and corresponds with all other classes. The secretary takes the cards signed each Sunday and enters them in the class ledger, marking each one; gives the name of each new member and visitor to the teacher, who causes a letter of welcome to be written to each; and notifies the Volunteer Committee of the absence for three consecutive Sundays (without excuse) of any member. The other officers perform such duties as usually fall to their offices.

The three standing committees, Volunteer, Social and Missionary, consist of three or more persons, and are ap-

[1] The Pilgrim Press, publishers, Boston and Chicago.

[2] Young Men's Era Publishing Company, publishers, Chicago, Ill.

[3] Address the author, care Chicago University, Chicago, Ill.

pointed by the Executive Committee. The Volunteers are on the lookout at every church service for strangers, to invite them to the sessions of the class. They take the names of all absent members and visitors, and visit them during the week and try to interest them so that they will become regular attendants. The Social Committee see that every new member and all visitors on Sunday are introduced to all present, and do all in their power to create a social spirit among the members. The Missionary Committee assist the pastor or the Sunday-school missionary in her work among the poor and sick.

The class meets regularly every Sunday with, and as a part of, the Sunday-school. A business meeting is called by the president at least once every other month, for the purpose of hearing reports of committees and officers and the transaction of business.

This class, like the Baraca for young men, has the Secret Service Pledge. For information relative to the workings of the Philathea Class one may address the National Secretary, Miss May Hudson, 200 Comstock Avenue, Syracuse, N. Y., or the National President of the Philathea Union, Mrs. Elizabeth F. Coneybear, 53 Walnut Street, Auburn, N. Y.

Remark. The best courses of study and methods of work for a Bible class must be decided by each school according to its peculiar needs, abilities and opportunities. One thing must always be helpful: the meeting of teachers, officers and members in conference for the work and in good fellowship. Such meetings quicken and deepen the personal relation and feeling of union, strengthen class plans, and lead to broader, deeper and more thorough work. All of which contributes to the class feeling that it is not a one-man's class, nor the property alone of the teacher, but that each person has a responsible part. Class spirit and class enthusiasm are thus fostered, and the work gains strength and momentum all along the line.

CHAPTER VI

SYSTEMS OF MARKING AND OF PROMOTION, GRADUATING EXERCISES, CERTIFICATES AND DIPLOMAS

1. SYSTEMS OF MARKING. A problem of the graded schools has been in finding a satisfactory system of marking. Strange as it may seem, this is the rock on which many a worthy effort has gone to pieces. The subject compels our thoughtful study. The system of marking explained by a card or leaflet should be placed in the hands of teachers and pupils.

ROLL OF HONOR.

The Roll of Honor shall consist of the names of all scholars whose quarterly average percentage is 80 or better.

The names of all scholars whose quarterly average percentage is 100 will be indicated on the Roll of Honor by a GOLD STAR.

BANNER CLASSES.

Banner Classes shall be those classes whose quarterly average percentage is 80 or better.

Banner classes whose quarterly average percentage is 100 will be indicated by a gold tassel attached to banner.

ABSENTEES

Any scholars who are unavoidably absent and will send a note to their teacher to that effect and include with note their contribution, will be marked as present and entitled to a percentage of 80. In this way they will aid in sustaining the individual and class record.

MARKING.

Percentages shall be arrived at as follows:

Present,	75
Present with contribution,	90
Absent—explanatory note with contribution sent to teacher	80

Quarterly Examination:

(Each question answered correctly entitles scholar to five (5) per cent.)

Twenty (20) questions answered correctly,	100
Sixteen (16) questions answered correctly,	80

Scholars whose quarterly record stands 90 and 100, respectively, shall be entitled to 100 and have honorable mention. Classes accordingly.

WESTMINSTER PRESBYTERIAN SUNDAY-SCHOOL,
GRAND RAPIDS, MICH.

In the Plymouth Congregational Sunday-school, Toledo, Ohio, a record is kept of all members of the school, including officers and teachers.

EXPLANATION OF RECORD SYSTEM

Teacher will mark the percentage of each member present in the square for that date and replace card in envelope. If any member is absent, leave card for such member OUTSIDE of envelope, and Secretary will place same in envelope after punching.

AN AVERAGE OF 95 PER CENT. FOR THE YEAR IS REQUIRED FOR PERFECT RECORD.

Marking for Junior and Senior Department

Attendance at Sunday-school,	60
Study Slip Answered,	15
Bible Brought,	10
Church Attendance since last session of school,	10
Collection,	5
Total,	100

Marking for Intermediate Department

Attendance at Sunday-school,	60
Study Slip Answered,	15
Bible Brought,	10
Golden Text Learned,	10
Collection,	5
Total,	100

Marking in Juvenile Department

Attendance at Sunday-school,	75
Bible Brought,	10
Golden Text Learned,	10
Collection,	5
Total,	100

Absence on account of sickness is excusable. If a member is out of the city, the requirements of his department must be met by attending Sunday-school, etc., wherever he may be. In either case absence must be reported to the Secretary, in order that he may correct the record.

As soon as possible after the close of the school year the annual evening meeting of the school is held, at which a special programme is given, and "Robert Raikes" diplomas,[1] or seals, are presented to those who have attained a perfect record, 95%, for the year.

In the James Lees Memorial Sunday-school, Louisville, Ky., a perfect class is a class in which every pupil is present every Sunday in the month, has studied the lesson, has attended church at least once on the previous

[1] For sale by the Sunday-school Supply Company, Toledo, Ohio, and by similar publishing houses.

ROBERT RAIKES DIPLOMA
AWARDED BY THE
GOLDEN ROLL OF HONOR.
This Certifies that
has made a
perfect record in the Sunday School during the entire
YEAR ENDING
19
and is entitled to this Robert Raikes Diploma and to an enrollment upon the
Pastor
Superintendent
Secretary
ROBERT RAIKES
FOR SECOND YEAR OF PERFECT RECORD A RED SEAL IS ATTACHED HERE
FOR THIRD YEAR OF PERFECT RECORD A BLUE SEAL IS ATTACHED HERE
FOR FOURTH YEAR OF PERFECT RECORD A GREEN SEAL IS ATTACHED HERE
FOR FIFTH YEAR OF PERFECT RECORD A PURPLE SEAL IS ATTACHED
FOR SIXTH YEAR OF PERFECT RECORD A SILVER SEAL IS ATTACHED HERE
FOR SEVENTH YEAR OF PERFECT RECORD A GOLD SEAL IS ATTACHED HERE
COLORED SEALS ATTACHED TO THIS DIPLOMA INDICATE THAT THE HOLDER OF SAME HAS A PERFECT RECORD IN EVERYTHING FOR THE NUMBER OF YEARS INDICATED BY THE COLOR OF THE SEALS UPON THE SYSTEM COVERS SEVEN YEARS

Sunday, and has brought to the school a Bible and a contribution. Attendance is marked 50; on time, 10; lesson studied, 10; church attendance, 10; Bible in class, 10; a contribution, 10. When all of these conditions are met on any Sunday the pupil is marked 100, or perfect.

In the Willoughby Avenue Congregational Sunday-school, Brooklyn, N. Y., green wafers are pasted on the honor roll for each scholar who has prepared his lesson each Sunday before coming to the class. This school has no marking or percentage system. The scholar's word is taken, subject to the teacher's verification by questioning on the lesson, and the names of those who have prepared the lesson are sent in to the secretary by the teacher. In the younger classes a previous reading of the lesson and a fair understanding of its substance are sufficient "preparation."

The Park Church School, Elmira, N. Y., has the folfollowing scheme:

STANDARD OF RECITATION.

A PERFECT LESSON consists of the appointed Scripture, also one verse of the hymn, repeated slowly, without hesitation, repetition of words, or assistance from another. Its mark cannot be received by an absent member, nor, if lost, can it be restored. It also requires the reading of the week-day Scriptures according to their dates.

A SATISFACTORY LESSON consists of the same Scripture and hymn, also repeated without assistance, and with but slight hesitation or repetition, and may admit of mistakes corrected immediately. It requires the week-day readings also, though not according to date, and its mark, if lost, may be restored by a recitation at any time out of the Sunday-school hour.

THE SUNDAY-SCHOOL OF PARK CHURCH IN ELMIRA, N. Y.

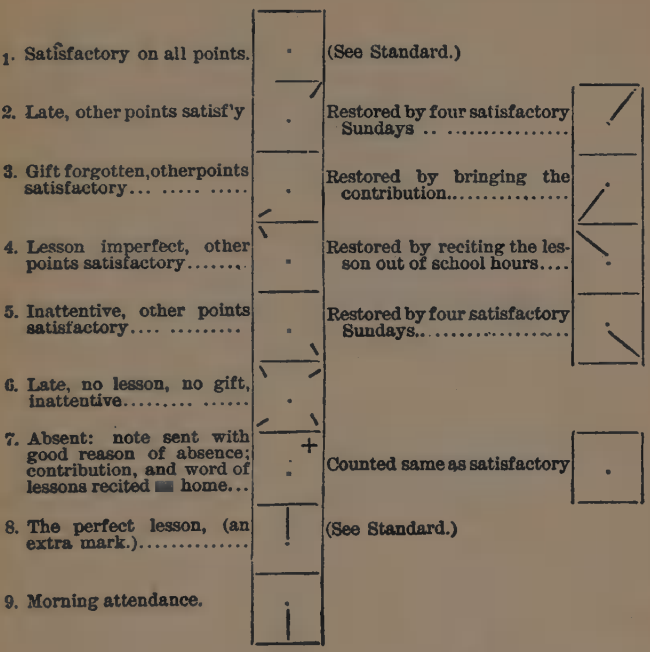
Certifies that .....
has recited the lessons of four years perfectly; and by punctuality and gifts, lessons and conduct, has become a help and an honor to the School.

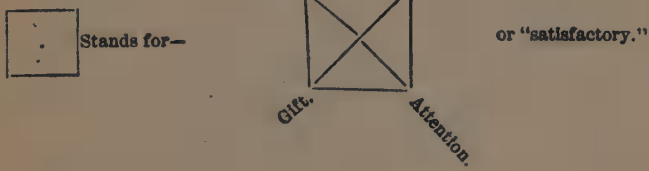
.....*Superintendent.*
.....*Teacher.*
.....*Elmira, N. Y.*

[1]

[1] This is the wording of a beautiful certificate in colored inks.

HOW TO MARK THE ROLL.


1. Satisfactory on all points.
(See Standard.)
2. Late, other points satisf'y
Restored by four satisfactory Sundays
3. Gift forgotten, other points satisfactory
Restored by bringing the contribution
4. Lesson imperfect, other points satisfactory
Restored by reciting the lesson out of school hours
5. Inattentive, other points satisfactory
Restored by four satisfactory Sundays
6. Late, no lesson, no gift, inattentive
7. Absent: note sent with good reason of absence; contribution, and word of lessons recited home
Counted same as satisfactory
8. The perfect lesson, (an extra mark.)
(See Standard.)
9. Morning attendance.



The following explains and illustrates the method of marking in a successful Sunday-school in New York City:

FOURTH QUARTER, 190 .

Class No..... *Teacher*.....

OLIVET SUNDAY-SCHOOL,

Second Street, bet. First and Second Aves.

DIRECTIONS FOR USE.

A Perfect Recitation, which shall entitle the scholar to the Reward Ticket issued by the school, shall comprise, committing to memory the

Selected Verses,
Golden Text,
Title and Topic,
} of the Lesson of the day.

Good Deportment shall be indicated by absolute silence and proper attention during prayer, reading of the Scriptures and notices, and during remarks by the superintendent or others from the platform. Also, by careful and respectful attention to the teacher, as well as by perfect obedience during the hours of service.

Bad Deportment shall be indicated by a scholar continuing in anything which the teacher considers to be disturbing to the class, after that scholar has been requested by the teacher to desist.

RULES FOR MARKING CLASS RECORDS.

For Attendance, no mark.

For Absence, the letter A or S in the centre of the square on the line of the name. A implies simply absence: S indicates absence caused by sickness. L indicates arrival after session has begun.

For Perfect Recitation of a Lesson, entitling the scholar to the Perfect Lesson Ticket, a round full dot on the left-hand upper corner of the square.

For a Good General Knowledge of a Lesson, when the scholar should not receive the Ticket, a cross thus (X) in the same corner, which will serve as a recognition of partial merit.

For Imperfect Lessons, or failure to learn them, no mark.

For Good Deportment, no mark; *For Bad Deportment*, a heavy line drawn from the right-hand upper corner of the square to the left-hand lower corner.

The Amount of Contribution, for the Missionary cause, to be marked in the right-hand lower corner of the square; and if no contribution be made, let the fact be indicated by a blank. Each perfect lesson ticket contributed to the Missionary cause is to be counted as one cent.

THIS DIAGRAM ILLUSTRATES THE MODE OF MARKING THE CLASS RECORD.

Henry More,	Perfect Lesson, Good Deportment, Contribution,	• 10
John Smith,	Perfect Lesson, Good Deportment, No Contribution,	•
John Jones,	Perfect Lesson, Bad Deportment, Contribution,	• / 5
William Smith,	Perfect Lesson, Bad Deportment, No Contribution,	• /
James Brown,	Good General Knowledge of Lesson, Good Deportment, No Contribution,	x
Isaac Robinson,	No Lesson, Bad Deportment, No Contribution,	/
George Williams,	No Lesson, Good Deportment, No Contribution,	
Robert Owens,	Absent,	*A*
John Johnson,	Absent because of sickness,	*S*
Frank Brown,	Late in attendance,	*L*

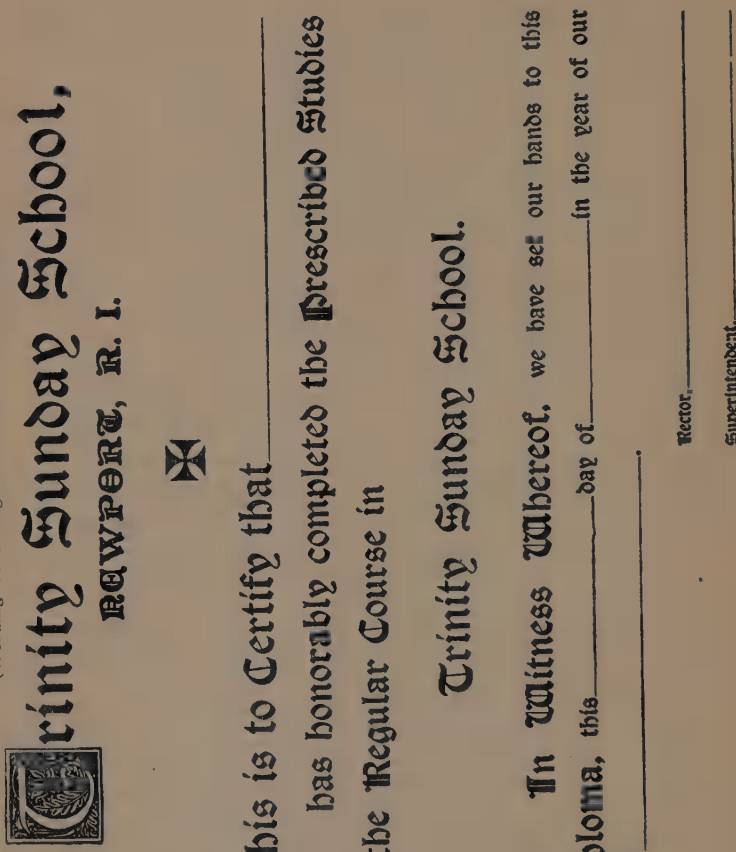
☞ As the Honor Roll and Rewards given in the School for perfect attendance, deportment and recitations are based upon the showing of the Class Records, justice to the scholar demands a careful observance by the teacher of the rules for marking, adopted by the vote of the teachers. Additional copies of the marking system can be obtained from the secretary.

.....*Superintendent.*

In the Central Christian Church, Lexington, Ky., every pupil is carefully marked each Sunday with reference to four points of excellence, as follows: (1) Being on time, (2) bringing a contribution, (3) having been present at church on the preceding Sunday, and (4) having a well-prepared lesson. Any pupil who does not fail in any point for three months receives a certificate of honor, and any one who succeeds in three-fourths of all points for the same time receives honorable mention. The plan may be changed to include only the one class receiving honorable mention monthly, and a certificate quarterly, namely, those obtaining three-fourths of all points. The plan has worked well; but the pastor of this school, Rev. I. J. Spencer, aptly remarks, "Almost all plans must be changed to meet changing conditions and supply the stimulus of novelty." The teachers, too, share in the honorable mention if they attend teachers' meetings regularly, are on time Sunday, and faithfully shepherd their pupils.

The Intermediate Department of the Second Baptist Sunday-school, Holyoke, Mass., has a system of marking similar to the one in use in the public schools of Holyoke. For instance, if a scholar, before coming to the school, has read over the lesson for the day, and has selected from the reading one verse which most appeals to him, and has committed this verse to memory so that he can recite the same to his teacher in class, he is given an "A." If a scholar has read over the lesson before coming to school, but has committed no verse to memory, he is given a "B"; and a scholar who simply brings his Bible, not having read his lesson previous to coming to school, is given a "C." These letters represent to the superintendent of the Intermediate Department stated values on the basis of 100, and at the end of the quarter the averages of each scholar are made up. Rewards of merit are given to the scholars having the highest percentages.

2. Graduating Exercises. Promotion and Commencement Exercises are carefully observed by most graded schools. At the "Commencement Exercises" of Trinity


(Wording of a large certificate in colored inks).

Trinity Sunday School,
Newport, R. I.

This is to Certify that _____
has honorably completed the Prescribed Studies
of the Regular Course in
Trinity Sunday School.

In Witness Whereof, we have set our hands to this
Diploma, this _____ day of _____ in the year of our
Lord _____.

Rector. _____

Superintendent. _____

School, Newport, R. I., essays are prepared and read by those who have attained the highest standing, on such subjects as "The Incarnation," "Jesus and the Twelve,"

"The Life of St. Paul," "St. Paul's Mission," etc. At these exercises beautiful diplomas are awarded.

Each department of the First Baptist Bible-school, Haverhill, Mass., learns some Scripture during the year (changed each year) to recite at the graduating exercises. Last year the programme was:

SENIOR.	Isaiah 53; Psalm 2; Books of the Old and New Testaments, with divisions.
INTERMEDIATE.	Psalm 46.
JUNIOR	Psalm 34: 1-10; 1 Cor. 13; Matt. 10: 28-32.
KINDERGARTEN.	Psalm 23; Apostles' names rhyme.

The graduating pupils in this school are sent on into the Bible, or Graduate, Department to continue the work in a more formal manner.

In the First Baptist Sunday-school, Indianapolis, Ind., written examinations are held at the close of each quarter, and all who reach a certain percentage receive "honorable mention," and after four consecutive quarters a diploma.

In these graded schools a card of promotion is usually given from grade to grade, and from department to department.

UNITED CHURCH SUNDAY-SCHOOL,
NEW HAVEN, CONN.

This is to certify that.....
has completed the course required by the Junior Department, and is hereby promoted to the Intermediate Department.

.....*Pastor.* ..... *Superintendent*
.....*Dept. Supt.* ..... *Teacher.*
New Haven, Conn., ...

[1]

In the First Baptist Church, Plainfield, N. J., promo-

[1] This is the wording of an attractive certificate, 12x9 inches.

tions are made according to age, but to those wishing to take the examination the diploma is given as a reward of merit,—with seals added for regular attendance, church attendance, Golden Texts, and extra memorizing. The diploma in the Intermediate Department of this school takes the place of the Honor Roll.

CHAPTER VII

OPENING AND CLOSING EXERCISES, AND ORDER OF SERVICES

Education—it is pre-eminently true of the religious side of education—can never be purely intellectual. The religious feelings need cultivation and education as truly as the mind requires religious instruction.

BURTON and MATHEWS.

I. WORSHIP and education of the religious feelings are the principles underlying this part of our Sunday-school work.

Shall, then, our opening exercises be a burden or an inspiration? The closing of our schools a dispelling or a sealing of the hour's instruction and impression? Do we realize how a school is helped or hindered by the right and wrong uses of the precious minutes appropriated in these exercises? Whether the opening exercise is longer or shorter, five minutes or twenty, it is an opportunity, and can be made, as the Second Presbyterian School of Dubuque, Iowa, tries to make it, "the keynote to the whole service." So, too, with the closing exercise—it is an opportunity of clinching the lesson, of deepening the impression, and of sending scholars away conscious of a real and joyous help. Yet how many opening and closing exercises are flitted away, worse than wasted, through want of plan and conscientious use of time. A delay of two minutes in opening the school, or in "looking up" hymns, or in knowing what to do "next," in a school of but a hundred scholars means a loss of three hours and twenty minutes in the work of the Kingdom! Will a man rob God?

Our purpose is not only to use the invaluable time allot-

ted to such exercises, but also to use that time in the best possible way. The ways, therefore, which have been reached through years of earnest work by some of our most devoted schools must prove suggestive to others.

II. There are various helpful plans for opening and closing exercises.

1. A rule of the most successful schools appears to be that expressed by Trinity Presbyterian School, San Francisco, "to vary the opening and closing exercises, and never allow them to become dull and stereotyped." In the Central Methodist Episcopal Church (South), Galveston, Tex., the opening and closing exercises are varied so that the children do not know what is coming next.

The Congregational School of Brattleboro, Vt., gives as much variety as possible to the opening and closing exercises in the Senior Department, calling upon different members of the school to take part, believing that a good way to keep the interest of the scholars is to enlist their services. This school has constantly before the eyes of its members the motto, "Work to Win."

In other schools a new programme is used every Sunday for the sake of variety; others use the same programme for a month or for a quarter, believing that in so doing certain passages of Scripture are fixed in the minds of the schools.

2. PROGRAMMES:

There is an increasing use of printed programmes, that attention may not be lost through any hesitation or pause.

In the Park Church, Elmira, N. Y., the entire opening and closing exercises are from memory, the school reciting in concert part of the liturgy.

Where the printed programme is not used, the superintendent takes the responsibility of the opening and closing exercises, varying them at his discretion. Even small variations are helpful. When the Scripture lesson is

read alternately by the superintendent and the scholars, it may be varied by having one class read alternately with the school. The First Methodist Episcopal School, Decatur, Ill., has "pause readings," stopping at pauses instead of paragraphs in their responsive readings, and with the result of the co-operation of all the pupils. The singing may be varied in similar ways, the boys singing one verse, the girls the next, all joining in the chorus; or one voice leading and the school joining in the chorus, etc. It is especially interesting occasionally to have the Primary Department sing before the main school in the opening exercises.

In the North Baptist Sunday-school of Camden, N. J., the responsibility for the Sunday programme is left to a regularly appointed committee on programmes, changed each quarter. The superintendent commenced by making the entire programme himself. Gradually he let some one else share the work, and finally he placed it on other shoulders entirely.

3. Opening Exercises:

In the first part of the ordinary opening exercise some schools, as in the North Avenue Baptist Sunday-school of Cambridge, Mass., unite through the "song service." The Primary Department is then cut off and proceeds with its own exercises, while the Intermediate and Main Departments continue till the lesson period, when the Intermediate Department is cut off from the main school. The presence of the Bible classes in the main school, if for only a brief part of the opening exercises, is encouraging, though not always common.

In addition to the usual opening exercises with which we are familiar, the concert recitation of Psalms and texts which the children have committed to memory sometimes form part of the opening exercises. In the First Congregational Sunday-school, Colorado Springs, Col., the

superintendent also encourages the children to sing selections occasionally without books.

The time for drills on supplemental work, regarded now as essential in progressive schools, is during the opening exercises.

The necessity of good music should always be remembered. The superintendent of the First Baptist Sunday-school, Decatur, Ill., says: "Our experience is, there is no difficulty in having attention where there is good singing."

In the Silliman Memorial Presbyterian Sunday-school, Cohoes, N. Y., singing is a prominent feature in all exercises, the belief being that it pays to have good music. This school holds four concerts annually, Easter, Children's Day, Rally Day and Christmas, in preparation for which the chorister is allowed to occupy fifteen minutes at each session of the school for four or five weeks previous to the concert. This time is taken from the time usually devoted to the opening exercises, and not from the time devoted to the teaching of the lesson. Let superintendents mark this point! This school sometimes chooses new music and sometimes old, but in either case thorough preparation is made, as they believe that what is worth doing at all is worth doing well.

In the Flatbush Congregational Sunday-school, Brooklyn, N. Y., where the Hosanna Hymn Book is used, a selection is made from hymns used for special services and put into a supplement, which is an appendix to the hymn book, for use when so desired.

School orchestras or boys' choirs, or choirs whose members are selected from the school, are strong aids. In the First Baptist Sunday-school, Jamestown, N. Y., various instruments are used with the piano, and the choir is secured by the leader of the music inviting different classes at different times to constitute the choir.

In the Rayne Memorial Sunday-school, New Orleans, the importance of the music is recognized through having a "department of music," with a pianist, organist, and a musical director, the full charge of the music programme being in their care.

Marching, as a usual part of the opening programme, appeals to the interest of all members of the school. The little ones may march from the main room to their classroom, or, where their room is simply shut off from the main room by folding doors, they may march around their room to deposit their offerings, singing while they march. As an exercise for all the school in the Park Church, Elmira, N. Y., marching from the main room to the various department rooms is regarded as essential to the order of the school. The superintendent says: "It is a military exercise which all like, and it takes the kinks out of the boys and girls as nothing else would, besides toning them up physically and so giving them a kind of rest. The entire school has marched to the places assigned for its various classes and departments in two minutes by my watch."

To give thought to the "time" that shall be devoted to the opening exercises may appear of little importance, but it is of the utmost importance! Whatever the opening programme, these exercises should never be allowed under any circumstances to encroach upon the usual time allotted for the study of the lesson. The study period cannot be too zealously guarded; and classes should know that nothing, absolutely nothing, would be permitted to take so much as one minute of their time when the hour has come for class study. The time devoted to the opening exercises varies in different schools; but it is worth observing that in the stronger schools a definite time is fixed for such exercises. In the Central Church of Fall River, Mass., only ten minutes is devoted to this part of

the programme. St. Paul's Methodist Episcopal Sunday-school, Lowell, Mass., uses a book called "Responsive Worship for the Bible Service," and the school takes from fifteen to twenty minutes for the service, the pastor, assistant pastor and superintendent each having a part. In the Second Collegiate Church, Harlem, N. Y., the opening devotional exercises occupy usually twenty-five minutes, the lesson thirty-five minutes. The First Presbyterian Sunday-school of Salt Lake City takes fifteen minutes for opening exercises.

4. For the closing exercises the time and programme vary as largely as for the opening exercises, or more, perhaps, for the influence of the lesson study on the pupils, or of unusual earnestness of the teachers, or of some exceptional event which makes itself felt on the school, will suggest to the alert and open-hearted superintendent the better way of deepening the impression of the hour.

The superintendent of Trinity Methodist Episcopal Sunday-school, Denver, Col., makes it a practice always to close in the midst of the highest interest,—to send the scholars home happy and enthusiastic, to avoid "spoiling the enthusiasm for the sake of carrying out any old dry programme."

In the North Avenue Baptist Sunday-school, Cambridge, Mass., each department has its own closing service. The opening exercises unite the school at the beginning, and the separate closing exercises allow freedom and adaptation to the special department at other times.

In the Ruggles Street Baptist Sunday-school, Boston, Mass., the closing exercises consist of songs, announcements, and the use of five or ten minutes in giving an evangelistic talk, or pressing home some truth of the lesson, or reviewing the lesson of the day, or presenting a missionary topic by some interesting speaker, followed by a closing prayer.

In the First Baptist Sunday-school of Asheville, N. C., the whole morning is directed, first to the class-room, and second to a splendid closing exercise that frequently results in an evangelistic meeting, resulting often in conversions in the Sunday-school; at times there have been as many as fifty conversions in the Sunday-school in one month.

The First Presbyterian Sunday-school, Allentown, Pa., uses in closing the same hymn, usually a good old church hymn, for a month, believing that by so doing the scholars will become familiar with the words.

The Glens Falls Baptist Sunday-school of Glens Falls, N. Y., finds it helpful to sing a short anthem at the close of repeating the Lord's Prayer, which is followed by a moment of silent prayer in closing the school.

In the Hammond Street Congregational Sunday-school, Bangor, Me., the school repeats the Lord's Prayer in closing. The superintendent says: "We used to have trouble or confusion at the close of school; scholars would rush out during the last line of the closing hymn. There is now no unseemly confusion."

In the First Methodist Sunday-school, Aurora, Ill., they aim to carry out the programme to the very end, quietly and reverently. After the classes return to the main room they sing, hear the reports, rise and sing again, after which all books are laid down at the same time, then quietly and reverently the school repeats a familiar passage of Scripture.

The Central Congregational Sunday-school, Fall River, Mass., makes a point of rarely allowing any one outside of the pastor or officers to address the school.

Not a few superintendents make it a principle never to ask questions on the lesson at the close of school, believing that such practice minimizes the work of the teachers. As to the wisdom of such a plan each school only can de-

termine for itself. There are schools, without question, where it is far wiser that little time be allotted for class study, admitting of longer time for general teaching of the school from the desk, either through the superintendent or the person specially appointed, who is "apt to teach." Our aim as a school to teach the school being kept in mind, personal preferences will yield to the adoption of the best plan.[1]

III. Attention is one of the first requirements in Sunday-schools, as in other schools. The day-school, however, has the weight of authority back of it and certain penalties for inattention which the Sunday-school, generally speaking, has not. In the Sunday-school the personal force of the characters of teachers and officers, and their examples, must be the principal factors in securing the requisite attention. If the children can be brought to realize that the whole service is a service for God and that this is the first thought of all present, more than half the distance is covered. In the Trinity Evangelical Sunday-school, Allentown, Pa., the musicians of the school, as well as teachers and officers, must be members of the church.

Another factor in holding attention is promptness in beginning, and a quiet, assured order of service, with a leader who knows what he is doing and how to do it.

In the Baptist Temple Bible-school, Brooklyn, N. Y., "it is a law of the Medes and Persians that the school must be quiet before they have the exercises." The superintendent has insisted on this in a kind way, but firmly, and has been able to secure it by using a force of ushers that, he says, "some superintendents might think very foolish," but which gives the desired result.

A successful plan in securing attention is through the

[1]Chapter XXIV. on the Superintendent should be read in connection with the study of this chapter.

superintendent standing at the desk after the signal or intimation of "come to order," and remaining quiet, facing the school, saying not a word and making no request, but waiting until the school has come to perfect quiet. This plan is singularly successful.

Many schools do without the use of the bell throughout the exercises. In the Walnut Street Presbyterian Sunday-school, Philadelphia, Pa., where the school orchestra plays for about twenty minutes before school, the ceasing of the music at exactly twenty minutes to three is the signal, and the only signal, for the beginning of the Sunday-school session. As the music ceases secretaries acting as ushers step to the doors of the school and close them. The superintendent speaks just a word of announcement that the time for opening the school has begun, raises his hand, and all rise to be led in prayer by the superintendent, joining at the close in the Lord's Prayer. After this prayer there is no verbal announcement of any hymn, but the orchestra, at a signal from the leader, plays the first hymn, which is announced on hymn-boards in sight of all the school. After the orchestra has played the hymn over the leader raises his hand in the air, the school rises and the hymn is then sung. Through all the exercises, bell-ringing, and even verbal announcements, are avoided as much as possible. It has been found that the quiet dignity of the services is improved and increased in this way. The only time a bell is rung is five minutes before the close of the lesson study.

As a means of aiding close attention through the opening exercises the following plan is occasionally followed by this same school. It is an old one, but it seems always to arouse attention and interest. The superintendent reads a verse by himself and stops anywhere he may please, either at the end of the verse or in the middle of

that verse or of the next verse. Wherever he stops the school is to take up the reading at that point and read to the end of the verse. This simply means that the school must pay extra attention to the reading, in order to be ready to take it up at the proper point.

In the North Baptist Sunday-school, Camden, N. J., a voluntary is played on an organ while the school is assembling. At a signal from the desk the music ceases, and this is the sign for absolute quiet, no bell or other warning being used. The organ is played quietly in a similar way when the classes disperse for lesson study, and also when they reassemble. The subdued tones of the organ cover up the slight noise and conversation of the preliminary assembling or the subsequent reassembling. To make sure that the attention of the scholars shall not be distracted in this school, until the first hymn is sung no late-comers are permitted to disturb the exercises. The doors are locked when the classes have gone to lesson study, and are not unlocked until within a few minutes of closing. Of course, it is possible to get in or out if necessary, but while the doors are locked there is supposed to be no ingress or egress.

IV. An essential for this work is a definite programme, or order of service, for the hour. By this we do not mean a *detailed* service, cut and dried, that must be *gone through* to the end; but we mean, rather, the provision for certain parts that *must* have place, and then *one* thing at a time. First of all, decide (through a teachers' meeting) just how much time is to be allotted to the study of the lessons in classes. Secondly, devote *a special time* (during the opening exercises) to the distribution and marking of the registers or class-books. Ten minutes in the average school can be devoted to this work, which time also affords opportunity for social converse of classes. This plan conserves the interest of the whole

hour, affording brief respite and enabling a school to sing when it sings, to study when it studies, and to mark the classes at a time devoted solely to this work.

V. One remark in closing this chapter, and I make it here because of its import; it is a thought that cannot be emphasized too strongly, that our danger is that our opening exercises will be too long rather than too short, that in closing we shall say too much rather than too little. The opening devotional service is urgent because of the worship at the time and because of the promotion of the spirit of worship through the education of the emotions. But this is only one function of the Bible-school, and must not encroach upon the other, even as the other must not encroach upon the one. Therefore, nothing ever, at any time, under any conditions, should be allowed to encroach, even in the least of ways, on the time needed, expected and usually employed in the study of the lesson, unless it be a time when the whole session is devoted to Decision Day exercises, or services of like urgency. If a superintendent fail in all else save the protection of teachers and classes in the full time of their study period, he will prove "a workman that needeth not be ashamed."

CHAPTER VIII

WAYS OF AWAKENING AND MAINTAINING INTEREST IN BIBLE STUDY

"The Bible is the book of all others, to be read at all ages and in all conditions of human life; not to be read once, or twice, or thrice through, then laid aside, but to be read every day."

JOHN QUINCY ADAMS.

"The most learned, acute and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume. He will leave the world confessing that the more he studied the Scriptures the fuller convictions he had of their inestimable worth."

SIR WALTER SCOTT.

I ASSUME with joyful confidence that Bible-school workers believe in the Scriptures, not only as the divine Word, but also as the *empowered* Word that "returns not void," meeting a need found in every life, even as bread meets a need of every life, renewing, rehabilitating and empowering. The inner man is blessed, indeed, as he feeds upon the bread that the world knows not of,—and is strangely comforted, illumined, inspired and made strong. Never were the men representing the various types of the world's scholarly thought and research so clear in their convictions, so strong in their judgments, or so unanimous in their expressions of *the* need of man, and of the power of the Word of God to meet that need, as now! How, then, can we bring the need and the cure, man and the Word, together? That to-day is the question of questions.

1. One superintendent writes: "First, the home must have an interest in Bible study. It is not very successful, this sending of a boy off to Sunday-school while the father reads a Sunday newspaper at home." [1] The co-

[1] J. H. Montgomery, First Baptist Sunday-school, Ann Arbor, Mich.

operation of parents, therefore, through Christian living, and in the Bible training of children, is essential. The enrolment of pupils has successfully been made the occasion for pressing upon parents their part and responsibility, as through the following letter:

THE SUNDAY-SCHOOL OF THE SIXTH PRESBYTERIAN CHURCH.

VINCENNES AVENUE AND 36TH STREET.
WILLIAM P. MERRILL, Pastor.

CHICAGO, ————————

DEAR FRIENDS: We have this day received your ———— into our school. ——— has been placed in Class No. —— Teacher, M—— ————————

We appreciate the confidence you have thus shown in us, and we thank you for this opportunity of being of service to you and yours.

We have two definite aims in our work: First, to lead every pupil to know Jesus Christ as a personal friend and Saviour; and, second, to give our pupils as thorough a knowledge of the Bible as we can.

May we remind you that we can accomplish very little without the co-operation of the home? One hour a week for religious instruction is worth little, unless it supplements and enforces the training received in the home. We earnestly ask your co-operation, not only for our sake, but chiefly for the good and in the interests of your child.

We would be glad to have you visit the school any Sunday from 12 to 1.10 and see for yourselves what we do and how we do it. We would be glad to have you join one of its adult classes if you can. If unable to attend the sessions, our Home Department will enable you to keep up with the lessons at your home. Nothing more effectively secures the interest of the child in Bible study than to have the father and mother study the same lessons week by week.

If you are not regularly attending any church we would be very glad to see you at our services. If religion is a good thing for a child, surely it is a good thing for the parents. Our Sunday services are at 10.30 and 7.45, our prayer-meeting Wednesday evening at 8. We hope to see you there soon and often.

With the wish that our church may prove a real help to you

and yours, and a prayer for God's blessing upon your home, we are, Yours faithfully,

Superintendent.

First Assistant Supt.

Second Assistant Supt.

The Bethany Sunday-school, Philadelphia, sends the following memorandum to the parents:

BETHANY SUNDAY-SCHOOL.

.....*190*

Dear Mrs......

.....*was present during the quarter ending*....., ... *Sundays.*

.....*was able to repeat the Golden Text*.....*Sundays.*

.....*brought an offering*.....*Sundays.*

.....*conduct was satisfactory.*

.....*is entitled to badge No.*.....

Praying that all our names may be written in the Lamb's Book of Life, I am,

Yours cordially,

2. Use of the Bible in the school. In the study of the Sunday-school lesson there is an increasing tendency to do away with the lesson quarterlies that pupils may study directly from the Bible.

Whatever the plan of Bible study, pupils should be requested to bring their own Bibles to the school. The bringing of Bibles may be encouraged by a call for a show of Bibles occasionally as a part of the opening exercises; again, the bringing, and also the report on the daily reading, of the Bible may have part in the percentage marking of the pupils, and so affect their standing. In the Sixth Presbyterian Sunday-school, Chicago,

Ill., the class with every member present, and with his own Bible, is ranked as a star class, and is marked by a star on a stand about seven feet high.

Making use of the Bibles in the school is an important point in encouraging children to bring them. As the superintendent of the First Baptist Sunday-school, Decatur, Ill., says: "Children will not trouble themselves to carry a Bible unless some use is made of it, either in the school by the superintendent or in the classes by the teachers."

In the Park Church, Elmira, N. Y., nothing is printed but schedules of the work and Scripture references where the lessons and liturgies and readings may be found, so that the pupils may be drilled in the use of their Bibles. No lesson leaves are used. The teachers attend the teachers' meeting for instruction in all matters. In the First Presbyterian Sunday-school, Allentown, Pa., every scholar of the main school is furnished with a school Bible, which is used instead of the International lesson helps in the sessions.

The First Baptist School, Philadelphia, provides Bibles for all scholars, and they read an Old Testament lesson and a New Testament lesson every Sunday afternoon. The superintendent tries to select passages both in the Old Testament and in the New Testament bearing on the lesson of the day. After he has announced the chapter from which the lesson is to be read he waits until every pupil in school has the place, and then calls on all having the chapter to raise their Bibles. In this way the superintendent is enabled to see if any scholar is not reading, and he waits until that scholar joins with the others in holding up the Bible. By rigidly adhering to this method this school has been so trained that they unanimously find the place without difficulty and join in the reading of the lessons. In the

First Methodist Episcopal Sunday-school, Decatur, Ill., all who have their Bibles are asked to find the place and to rise and read the lesson while the others remain seated. The Bible bearers are counted, and announcement and comment are made.

Where quarterlies are not used, the home study slip, to be filled in at home, is a strong aid.

HOME STUDY SLIP.

March 9, 1902. FIRST QUARTER. Lesson 10.

FOR THE SUNDAY-SCHOOL.

Your Name.....*Address*.....

Class..... *Department*.....

No. 10. TOLEDO SUNDAY-SCHOOL SUPPLY CO., TOLEDO, O. 20 cts. per 100, post-paid

TO TEACHERS.—Take or send one of these Slips to every absent scholar every week.

TO SCHOLARS.—Use your Bible in looking up these answers. The Suggested Readings will help you to understand the lesson. Read them all if you can, and try to learn the memory verses. You will find the work easy and delightful. Hand this Slip to your teacher next Sunday.

The Disciples Scattered. Acts ■ : 3-13.

(Suggested reading, Acts 8 : 18-25). Memory Verses, 4-22, 23.

GOLDEN TEXT.—*Therefore they that were scattered abroad went everywhere preaching the word.*—Acts 8 : 4.

1. Have you read this lesson? ..... (Suggested reading, too?.....)
2. What is said of Saul?
3. What did they, who was scattered abroad, do?
4. Who went down to Samaria and what did he do there?
5. Unto what did the people give heed?
6. What is said of those who had unclean spirits, and those who were lame?
7. Why was there great joy in the city of Samaria?
8. When they, who had been followers of Simon the Sorcerer, heard Philip's preaching, what did they do?
9. What is recorded of Simon himself?
10. Who were sent by the apostles to perfect this good work at Samaria? *Acts* 8 : 14.

3. Our work in the school falls short unless it leads to the use of the Bible in the home. To encourage home readings, and readings other than the lesson-study, outlines of Bible readings are provided and rewards are

given to those who faithfully follow them, usually a Bible or a certificate. The following is one of these outlines, which are now used by many churches:

THE SUNDAY-SCHOOL TIMES BIBLE-READING CIRCLE.

Reading Card.

This card shows what parts of the Bible I intend to read during the month of April, 1901.

VOL. IV. APRIL 1, 1901. No. 4

Apr. 1. LUKE 24 : 1-12—The angels tell that Jesus rose from the grave.
" 2. Matt. 28 : 1-10—The risen Jesus meets the faithful women.
" 3. John 20 : 1-10—What three disciples saw at Jesus' tomb.
" 4. Luke 9 : 18-22—Jesus tells beforehand that he will rise from the grave.
" 5. Mark 15 : 25-39—The story of his death on the cross.
" 6. Matt. 27 : 62-66—His tomb sealed, and ■ guard set to watch it.
" 7. John 10 : 11-18—Jesus had power to lay down his life and to take it again.
" 8. JOHN ■ : 11-18—How the risen Jesus showed himself to Mary.
" 9. Mark 16 : 1-11—News that seemed too good to be true.
" 10. Mark 16 : 12-20—How he appeared, and what he said afterwards.
" 11. John 16 : 25-33—Some sweet promises Jesus gave his friends.
" 12. John 17 : 1-13—A loving prayer Jesus offered for his friends.
" 13. John 10 : 1-4, 27-29—They are safe who heed the voice of Jesus.
" 14. Rev. 1 : 9-18—He was dead, but now he lives forever.
" 15. LUKE 24 : 13-27—A walk and a talk with Jesus.
" 16. LUKE 24 : 28-35—Receiving a blessing from Jesus.
" 17. Luke 18 : 28-34—Jesus tells beforehand what he is so soon to suffer.
" 18. Acts 3 : 12-18—Jesus was killed because the people did not know him.
" 19. John 14 : 19-24—How may we be sure that we really love Jesus?
" 20. Matt. 14 : 13-21—A great company fed with a very little food.
" 21. John 5 : 39-41—Moses wrote of the Lord Jesus Christ.
" 22. JOHN 20 : 19-29—The doors were shut, but Jesus came in.
" 23 Luke 24 : 36-49—How Jesus turned fright into joy.
" 24. ■ Cor. 15 : 1-11—Who saw Jesus after he rose from the grave?
" 25. ■ Cor. 15 : 12-22—Because Christ rose from the grave so shall his friends.
" 26. Acts 2 : 22-36—Peter was sure that Jesus rose from the grave.
" 27. Acts 13 : 26-37—Paul was sure that Jesus rose from the grave.
" 28. 1 Peter ■ : 1-9—Hope and joy may be ours because Jesus rose from the grave.

[Reverse side.]

When I make a mark like this √ at the left end of any line, it means that I have read, on the day named at the end of the line, the Bible verses for that day.

When the mark does not appear at the end of a line, the blank shows that I have been really unable to read the verses for the day.

Name.....

Address.....

.....*Teacher.*

Issued monthly by The *Sunday-school Times Company*, 1031 Walnut Street, Philadelphia, Pa. Subscription price, 12 cents per year; 60 cents per hundred copies per month; yearly subscription, $6.00 per hundred copies.

Another suggestive plan is the following:

NINETEEN WEEKS IN THE NEW TESTAMENT.

BIBLE READING CLASS OF THE

FIRST PRESBYTERIAN SUNDAY-SCHOOL,
Johnstown, Pa.

Two Chapters a Day. Beginning January 6, ending May 17, 1901.

READERS' GUIDE.

Week.	Beginning.	Read.	
1st	Jan. 6	Matt. 1 to	Matt. 14
2d	Jan. 13	Matt. 15 to	Matt. 28
3d	Jan. 20	Mark 1 to	Mark 14
4th	Jan. 27	Mark 15 to	Luke 12
5th	Feb. 3	Luke 13 to	Jno. 2
6th	Feb. 10	Jno. 3 to	Jno. 16
7th	Feb. 17	Jno. 17 to	Acts 9
8th	Feb. 24	Acts 10 to	Acts 23
9th	Mar. 3	Acts 24 to	Rom. 9
10th	Mar. 10	Rom. 10 to	1 Cor. 7
11th	Mar. 17	1 Cor. 8 to	2 Cor. 5
12th	Mar. 24	2 Cor. 6 to	Eph. 1
13th	Mar. 31	Eph. 2 to	1 Thess. 1
14th	Apr. 7	1 Thess. 2 to	2 Tim. 1
15th	Apr. 14	2 Tim. 2 to	Heb. 7
16th	Apr. 21	Heb. 8 to	1 Peter 3
17th	Apr. 28	1 Peter 4 to	Rev. 1
18th	May 5	Rev. 2 to	Rev. 15
19th	May 12	Rev. 16 to	End

Each reader is requested to select a favorite verse each week from the readings of the week, write it upon a slip of paper, sign his or her name and hand to the superintendent at Sabbath-school on the Sunday following the reading.

F. D. JOLLY, *Superintendent.*

The Baptist Temple Bible School, Brooklyn, N. Y., has a good method for home readings. The reading outlines are given out one Sunday to be read in connection with the lesson for the next Sunday. They are brought back, placed in the box which is in the church vestibule, gathered by any one who has this special work in

BAPTIST TEMPLE BIBLE-SCHOOL,
BROOKLYN, N. Y.

This certifies that.....
has finished prescribed work given by this School in the Reading of the Bible for the year ending June.....

.....*Pastor.* .....*Supt*

.....*Secretary.*

[1]

[1] Wording of a certificate 12x15 inches.

charge. In June the readings cease. All who have made a perfect record receive a diploma.

After the first year, and for each successive year, a gold seal is placed on the diploma. This applies to every department of the school, including the Home and Chinese Departments.[1]

In the First Baptist Sunday-school, Plainfield, N. J., daily Bible reading is stimulated by telling a Bible story frequently, in part only, and urging the children to hunt for the rest of the story and give its location in the Bible.

Memorizing. In the Park Church, Elmira, N. Y., to be a member of a "regular" class in Sunday-school, one is required to learn and recite:

1. The Lord's Prayer. Matt. 6:9-13.
2. The Creed.
   (Cards given for.)
3. The Ten Commandments. Exod. 20:3-17.
4. The sum of them. Matt. 22:37-40.

And,

5. To learn and recite with the school each Sunday the lesson set for the day in the paper.

It is stimulating to read of the further requirements for membership in this school:

The Ten Commandments and the Apostles' Creed are learned by those over ten years of age, before enrolment in the school.

Pupils are then called "Preparatory" until they have committed to memory the Church's Liturgy—twenty-one Sundays.

The Liturgy (compiled mostly from the Bible) and preparatory to the regular course, is learned by the younger pupils in the Primary classes; by those older, in a separate course of twenty-one lessons; by the more capable if they choose, at the same time with the regular lessons, receiving credit for both.

The Church gives a Testament to pupils who have completed

[1] The superintendent credits the *Sunday-school Times* for his first impulse for this, but part of it is his own idea.

the Liturgy, and have been satisfactory six successive months in the regular lessons of the course, and in the other requirements of the school. Also:

To those satisfactory *one year* of successive Sundays, a one-year *certificate.*

To those satisfactory *two years,* a two-year certificate, and so on five years.

To those who remain in the school a sixth year the Church gives a Bible or Bible Dictionary.

Pupils are "Irregular" when they needlessly fail of the school requirements, and exhibit no interest in restoring themselves. These are considered as visitors merely, taking no Library Books until they have been satisfactory six weeks, or their back marks are restored.

Honorary members receive credit for all they perform, but do not always commit the lesson.

Parents of pupils are urged to assist their children in committing the lessons to memory, and to read with them the required chapters. They are cordially invited to join the school, on equal terms with their children. Those who do this never regret the time thus given.

In the First Presbyterian Sunday-school of Wilkesbarre, Pa., many of the older teachers are examples to their classes in earning the certificates offered for committing to memory the following chapters:

BIBLE CHAPTERS TO BE MEMORIZED.

FIRST SERIES.

Psalms 1, 23, 91, 103.
Isaiah 53.
John 14.
Romans 12.
1 Corinthians 13.
1 John 3.

SECOND SERIES.

Psalms 27, 34, 121.
Isaiah 55.
Matthew 5: 1-16.
Matthew 7: 1-20.
Matthew 25: 31-46.
Hebrews 12: 1-11.
2 Peter 1.
1 John 2: 1-17.
Revelation 22.

The following sets forth another plan:

FIRST PRESBYTERIAN SUNDAY-SCHOOL.

POUGHKEEPSIE, N. Y.

Members of this school who learn the following parts of the Bible will be presented with a Bible:

Exodus 20: 1-17.
Psalms 1, 19, 23.
Matthew 5: 1-16; 6: 1-15.
1 Corinthians 13: 1-13.

E. P. PLATT, Superintendent.

The Princeton Presbyterian Sunday-school, Philadelphia, Pa., has made announcement by card as follows:

ANNIVERSARY REWARDS FOR JUNE, 1904.

FIRST

To the scholars who shall recite the Shorter Catechism—the first eighty-one questions to be recited to the teacher before the first of January, 1904, and the entire Catechism to the Pastor some time during May, 1904. (This reward is a handsome and useful reference Bible, such as each scholar should have.)

SECOND

To the scholars who shall attend forty Sabbath services during the year, of which at least thirty shall be in our own church, and commit to memory the texts of the sermons—the entire number, forty, to be recited to the teacher prior to May 1, 1904.

THIRD

To the scholars who shall give forty passages in the Old Testament which refer to Jesus Christ and which are quoted in the New Testament, the passages to be neatly written in ink, on cap paper, on one side of sheet only and to be handed in on the first Sabbath of May, 1904.

FOURTH

To the scholars who shall recite to their teacher Isaiah 53d, Psalms 125th and 91st, Ecclesiastes 12th, Romans 8th and Hebrews 12th, and Hymns 390, 537, 512 and 511 from the new Presbyterian Hymnal.

FIFTH

a. To the scholars who shall not be absent during the year.
b. To the scholars who shall not be absent more than three Sabbaths during the year.
Certificates of attendance at other schools during summer accepted.

SIXTH

To the scholars who shall commit to memory and recite the Golden Texts and memory verses of the lessons to the teacher each Sabbath.

SEVENTH

To the scholars who shall bring three new scholars who are not members of any other school and shall continue their attendance at least three months.

FOR INTERMEDIATE CLASS

REWARD No. 2.—To read 35 Sabbaths; 25 in our own church.
REWARD No. 4.—Omit Isaiah 53d, Romans 8th, Hebrews 12th and Hymnal 512.
REWARD No. 5.—To read four Sabbaths.

4. Special drills on Bible history, promises, facts and people, from the superintendent's desk, taking only a few minutes at a time, usually during the opening exercises, is an excellent plan, and with some peculiar advantages. This drill may be conducted by the superintendent, the pastor, or by one specially appointed to the task.

In the Walnut Street Presbyterian Sunday-school, Philadelphia, following the opening hymn five minutes is devoted to a question-and-answer supplemental course of Bible study prepared by John B. Smith, and published by the *Sunday-school Times Company,* Philadelphia, Pa. The superintendent says: "I think we have learned more all-round knowledge of the Bible (teachers, scholars and superintendent) from this supplemental course than in almost any other way." [1]

The little book edited by Mr. Smith is entitled *A Supplemental Bible Question Course,* and ought to be in the hands of every Sunday-school superintendent, however efficient he may be. It is a course of simple questions (with answers in parenthesis) divided into thirteen lessons, giving drill on

1. The names and grand divisions of the Bible, the spirit and object for which the Bible was given, and the use we should make of it.
2. A brief outline of the life of Jesus and an ability to tell the good news He brought.
3. An outline of the history of the Jewish nation.
4. A little related knowledge of the world's history.
5. Ten to twenty verses designated by their titles; for example: The Golden Rule, The Little Gospel, The Faithful Saying, etc.
6. Ten to twenty eminent chapters known by their titles or contents; for example: 1 Cor. 13, Rev. 22, Matt. 5, etc.

[1] This word of commendation of this plan is, indeed, significant, coming as it does from the gifted editor of the *Sunday-school Times,* Mr. Charles Gallaudet Trumbull.

7. The descriptive appellations of thirty to fifty persons; for example: An Israelite Indeed, The Father of the Faithful, etc.

8. The names of twenty to thirty Bible places, and the chief events that have made them famous.

9. The Ten Commandments, Psalm 1, Psalm 23, The Beatitudes, The Lord's Prayer, The Apostles' Creed.

10. Twenty other choice passages, with some idea of their meaning and use, and the places where they are found.

11. The ability to find Bible references promptly, and to enjoy it.

I believe with Mr. Smith that the school that has been well drilled in these lessons will have been made so familiar with the order, classification, times and characteristics of the various Bible books that before the year is over it will be able to recognize many of the books from the reading of any plainly characteristic verse selected from them, and generally, in the case of the remainder, to recognize the class to which they belong.

In the Classon Avenue Sunday-school, Brooklyn, N. Y., the teachers and scholars are expected to become familiar with certain facts and parts of the Bible which are printed in their manual, such as:

Books of the Bible.	The Life of Jesus.
Psalms 1, 23, 117, 121.	The Apostolic Church.
The Lord's Prayer.	Life of Paul.
The Beatitudes.	Chronological Table.
Memory Verses.	Biblical Geography.
The Apostles' Creed.	Memory Tests.
Old Testament History.	Reminders.

The school is drilled by means of charts, where abbreviations are used to indicate the various facts and events, until all are familiar with them. Then the drills are from memory. The following outline of the life of Christ will illustrate this method in drills and grouping of facts:

THE LIFE OF JESUS.

PERIODS.

I.	P 30 y.	V.	L J 6 mo.
II.	J 11 mo.	VI.	L P 1 week.
III.	E G 16 mo.	VII.	40 D 40 days.
IV.	N G 6 mo.		

I. PREPARATION.

N B W M F E H N V J (12)

II. JUDEA.

B Tem F D N W S

III. EASTERN GALILEE.

R N C H A A S M 3 C

IV. NORTHERN GALILEE.

SPh W 4,000 P C D F Tra

V. LAST JOURNEYS.

R L P S Y R B M A B

VI. LAST PASSOVER.

T E L D L SI Tri C

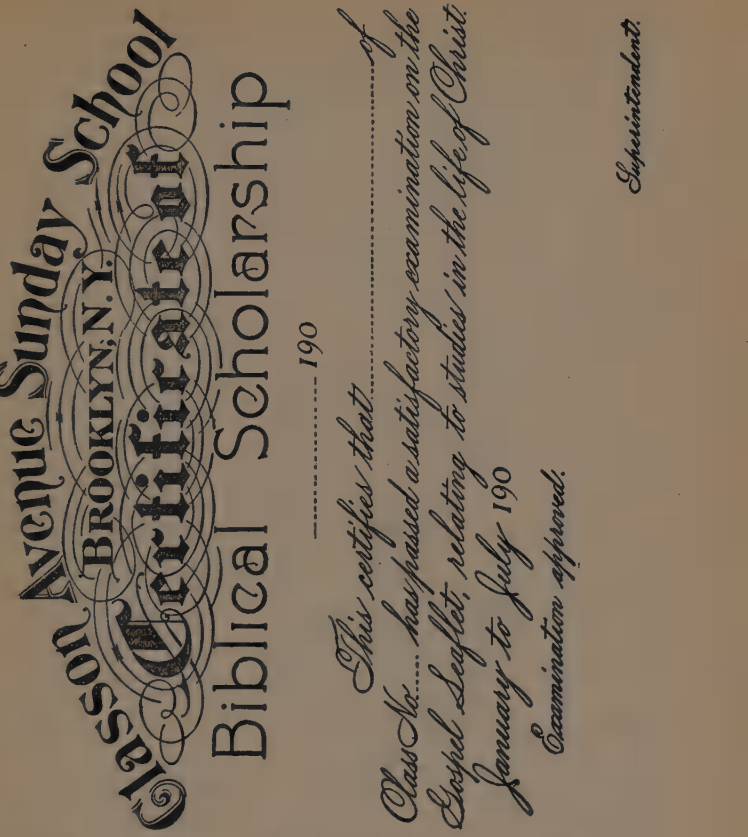
VII. THE FORTY DAYS.

R E T A D G C A

This is putting great truths in a small compass, but is possible and practicable. The above is the key or abbreviations for the history of the life of Christ, set forth in an attractive and readable way, at once thorough, comprehensive and devotional, in the *Outline Lessons on the Life of Christ*,[1] prepared by Rev. R. R. Williams for the use of the Classon Avenue Sunday-school, Brooklyn, ond now issued in leaflet form by the *Sunday-school Times Company*.[2]

[1] Price, 2 cents per copy or $1.50 per hundred copies, postage free.

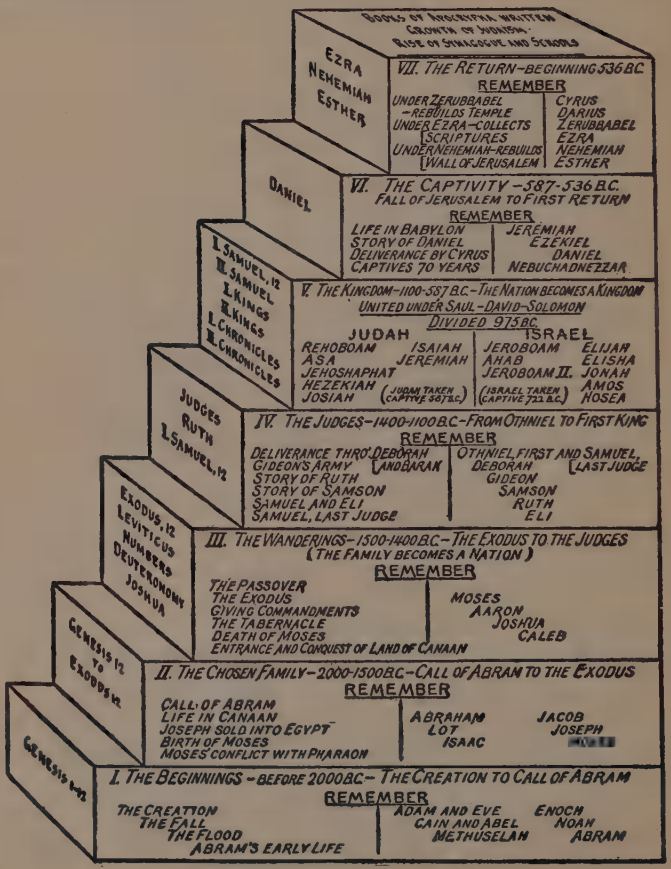
[2] Address, Philadelphia, Pa.



In the Second Presbyterian Sunday-school, Dubuque, Ia., the superintendent takes five minutes of the opening exercises for normal drill on Books of the Bible, some Bible character, chronology, journeys, description of Jerusalem or other localities, and other ideas which suggest themselves. For this drill he has found "A search for Bible Texts" very taking with the scholars. The scholars are asked to open their Bibles, then a certain text is called for and the scholar first finding it rises and reads.

Usually ten references are given, and the scholar credited with the greatest number receives a card or simple souvenir.

The United Church, New Haven, Conn., has an "Outline Chart of Old Testament History," arranged primarily for teaching supplemental work in the Junior Department. The broad outlines of Old Testament history are arranged in the following way:



This chart is printed on white cardboard, with a bright red-letter outline for the important events.[1] The author of this chart, Miss Frances S. Walkley, expresses the belief that its need is seen in that one finds by a little examination that though most of our young people have been in Sunday-school all their lives, they have little knowledge of the Bible in any unified way. Isolated events they know, but often without time, place or surroundings. Our Bible-school teaching has concerned itself largely with details. It needs next to group the detached facts into great periods, centring, as they usually do, around some single event, to show the progression of thought and life running through all the periods toward a higher ideal of God until the culmination is reached in the lives of Christ and His apostles. It needs, then, by much drill to fix these groupings in the minds of the children so that in after life each event will naturally be thought of in its proper setting. Only by such means can any history be really understood.

The First Methodist Episcopal School, Philadelphia, prints "Supplemental Work" cards, the Topics and Golden Texts of the lessons appearing on one side of the card, and on the opposite side the supplemental work to be done during the quarter, such as the memorizing hymns of the Church and certain portions of the Scriptures, also the catechism, etc.

5. Map drawing is one of the best ways for making real to the boy and girl the events of olden times. Give them a definite location and a definite idea of that location, and the event will live for them.

In the Classon Avenue Sunday-school, Brooklyn, N. Y., the following are the directions for filling in a map of Pal-

[1] These charts may be obtained from Miss Frances Walkley, 155 Elm Street, New Haven, Conn., 5 cents each; 50 cents per dozen; $3.50 per hundred.

estine, with questions based on the study of the lesson for the quarter:

MAP OF PALESTINE.

The principal divisions, waters, cities, etc., may be marked on the Outline Map by their initials, as follows:

Waters.		Cities and Towns.	
Mediterranean Sea	MS	Bethlehem	B
Dead Sea	DS	Jerusalem	J
Sea of Galilee	SG	Nazareth	N
Divisions.		Capernaum	C
Judea	J	Gergesa	G
Samaria	S	Decapolis	D
Galilee	G	Cæsarea Philippi	CP
Perea	P	Jericho	J

Which of the above are mentioned in the lessons of the quarter?.....

The more advanced scholars may add the following:

Mountains.		Cities and Towns.	
Hermon	H	Hebron	H
Nebo	N	Sychan	S
Lebanon	L	Bethel	B
Carmel	C	Cana	C
Gilboa	G	Bethany	B
Gerazim	G	Ephraim	E
Ebal	E	Tyre	T
Gilead	G	Sidon	S

Periods in the Life of Christ and the Lessons in Each:

I. Preparation, Lesson .....
II. Judea, Lesson .....
III. Eastern Galilee, Lessons .....
IV. Northern Galilee, Lessons .....
V. Last Journeys, Lessons .....
VI. Last Passover, } The lessons of next quarter are devoted to these
VII. The 40 Days, } two periods.

Acrostic.

1. A well-known city of Palestine.
2. A place where Jesus spent some time, once mentioned in the gospels.
3. Three Books of the Bible.
4. A prophet who foretold Christ's coming.
5. A village in Galilee where Christ wrought a miracle.
6. A wicked King.
7. A Book of the Bible.

These seven initials give a proper name mentioned in both last quarter's and this quarter's lessons.

In this school they draw also the map of Jerusalem, which is more difficult for pupils.

These outline class maps, giving merely the outlines of countries, rivers, lakes, seas, etc., can be purchased from

Sunday-school supply publishing houses.[1] The names of divisions, cities, rivers, lakes, etc., to be filled in by pupils, and may also be colored.

6. Review work. The important work of review requires painstaking and prayerful preparation. With such care the review may prove one of the most interesting, as well as one of the most helpful, of all the exercises of the school. Let us never forget *the opportunity* in this work of clinching truths, recalling half-forgotten ones, and of impressing lessons that may mould the years and inspire one's whole life.

There are various valuable suggestions for this work. In the Olivet Memorial Sunday-school, New York City, the weekly blackboard review is a regular part—and a very important part—of the Sunday-school session. It is conducted by the superintendent, and lasts about ten minutes. The questions are not only relevant to the subject of the lesson, but are carefully kept within the scope of what has been taught; thus in the teachers' preparatory class, in the individual classes and in the review, there is an aim to bring in the same facts and truths, and thus produce unity of impression; moreover, the review is conducted with the purpose of drawing from the scholars what they know, and not of discouraging them over what they do not know; of giving the scholars not a hazy notion of many things, but a distinct and accurate knowledge of a few things; hence, the weekly review is not a review of the individual lesson, but of the series up to the point reached in the progressive study. Whenever possible, questions are put so as to connect them in the order of time or of thought, or so as to form a chain of

[1] The David C. Cook Publishing Company, 36 Washington Street, Chicago, Ill., has three kinds: No. 1, Palestine; No. 2, The Journeys of St. Paul; No. 3, Bible Countries. Size of each, 10 by 12. Price: 10 or more, 1 cent each; 50 or more, 80 cents per hundred, postpaid.

circumstances; thus, it is made possible not only for the dullest scholar to remember but difficult for him to forget. In review attention is first given to the slowest and most restless scholars, and when those are led to take interest there is little difficulty with the rest. Here it is found best, as a rule, not to ask review questions of the whole school, but to sections, to classes, and to such individuals as can be inspired to answer with reasonable accuracy and confidence. To draw word-pictures requiring the school to fill in the names of places and persons, or to give circumstances and events, seems more popular than any other form of conducting the review, says the Rev. William Denman, D.D., of this school.

One of the most interesting and successful ways that have been adopted for review Sunday is the use of the quarterly or semi-annual special reviews prepared by John B. Smith, and published by the *Sunday-school Times Company*.[1] These cover certain periods of the International Lessons.

In the Church of the Strangers, New York, the quarterly reviews are studied in the classes like any other lesson, and the children are questioned from the platform.

Written tests and work. The written test has proven successful. Where it is used it is usually made the requirement for promotion, and certificates are granted in recognition of merit. Leaflets bearing such review questions can be obtained quarterly from many of the Sunday-school supply publishing houses.[2]

There are various ways of using the review slips. Sometimes, as in the Plymouth Congregational School, Toledo, O., they are given out the preceding Sunday,

[1] Address, Philadelphia, Pa.

[2] The Twentieth Century Sunday-school Bureau, Paterson, N. J., prints a list of forty questions on the International lessons of each quarter, with spaces for answers below. Price, 50 cents per hundred, postpaid.

CLASSON AVENUE SUNDAY-SCHOOL,
Brooklyn, N. Y.

TEST QUESTIONS ON STUDIES IN HISTORY OF THE PATRIARCHS.

DECEMBER 29, 1901.

1. Who was the Father of the Jewish race?.....
2. About how long before Christ was he called from Ur of the Chaldees?.....years.
3. What was the name of Abraham's wife?.....
4. What were the names of his two sons?.....and.....
5. Who was Isaac's father?.....
6. Give two cities in Southern Palestine in which Isaac lived.
.....and.....
7. In what cave was he buried?.....
8. Who was given a dream of a ladder reaching to heaven?.....
9. Who was sold to the Midianites?.....
10. What son of Jacob rose to honor in the court of Pharaoh?.....
11. About how long before Christ did Moses live?.....years.
12. To what tribe did Moses belong?.....
13. The name of Moses' brother?.....
14. The name of Moses' sister?.....
15. Through what sea did the children of Israel pass on leaving Egypt?.....

Class No...... *Name*.....

taken home and returned on Review Sunday, filled out, just as the regular study slip; at other times the slips are held till Review Sunday, and then distributed at the beginning of the hour; the pupils bring pencils, and the numbers of the questions to be answered are indicated on the blackboard, about twenty-five out of the forty given being selected. A regular written examination follows, about forty minutes being allowed for the work. At the close of one quarter in this school the slips were filled out beforehand, and the review during the lesson hour conducted from the desk, the superintendent, assistant superintendent and pastor each taking part; for instance, one drilled the school

on the Titles, another on the Golden Texts, another on the principal characters of the lessons, etc. This was varied by songs, prayers, etc.

This written test may take the form of written compositions or word-pictures. In the Presbyterian Sunday-school of Salt Lake City, at the close of a quarter, when the study had been on the life of Joseph, the pupils wrote compositions with Joseph as the subject, and prizes were awarded for the most successful. The Classon Avenue Sunday-school, Brooklyn, has a similar plan, and one that encourages, attracts and "draws out" pupils. In this plan compositions are called "word-pictures," and pupils are requested to write of some scene or scenes in the lessons of the quarter,—such as has been, "Mary at the Tomb Weeping," "A Young Fisherman in the Galilean Lake," etc.

In addition to offering rewards and certificates where the system of written examinations is new, it is helpful at times to place the work of the members of the school on exhibition. This magnifies the importance of their work both in their own view and in that of the older members of the church and school, and so stimulates interest in many ways.

Special committee. In the First Presbyterian School, Newport, R. I., Review Sundays have been given to the care of a special committee, two devoted competent women, who plan the programmes for such days, varying the exercises from quarter to quarter, assigning different exercises to different classes and members of the school, and at times having two older persons—perhaps the pastor, the superintendent or an elder —speak, one drilling the school on the essential facts of the quarter: the places, the persons and cardinal truths; the other speaker directing attention to spiritual lessons in the studies of the quarter. This plan also gives op-

portunity for musical features of pleasing and helpful interest to the school.

The stereopticon is another aid in the review of lessons, being used with great success. In the First Congregational School, Burlington, Vt., one quarter, each lesson was given to a teacher and she was asked to formulate from six to ten questions on the lesson assigned and hand them to the superintendent, that they might be asked by him during the review time and answered by the teacher. Each teacher was informed beforehand as to the title of the stereopticon views used to illustrate the lesson, and points about the pictures were brought out by the questions. This plan resulted in an interesting variety of questions, with the originality of twelve different persons exhibited in the questions and answers.

Those schools having graded courses of study with progressive work, like that of the Bible Study Union Graded Lesson System,[1] have a special advantage at the time of review in the "sets" of stereopticon views which can be rented for a nominal sum[2]—beautiful views of Bible history and scenes in the Holy Land covering in a general way the entire Scripture study of the quarter.

The stereopticon reviews are frequently open to the parents and friends of the children, and at times to others, the review programmes being arranged with the object of bringing the older people into touch with Sunday-school work.

Special suggestions. In the First Presbyterian Sunday-school of Peoria, Ill., part of the time of Review Sunday is devoted, as supplemental to the usual studies, to the work of the different boards of the Presbyterian Church.

The Church of the Messiah, Brooklyn, N. Y., in addi-

[1] Address, 95 South Street, Boston, Mass.

[2] Address John H. Thurston, 50 Bromfield Street, Boston, Mass., or try any local optician.

tion to the examination at the end of the year, has a catechism "spelling match," conducted by the superintendent, for those who are willing to enter it. Questions are asked rapidly along the line from pupil to pupil; any one making a mistake is dropped from the contest until finally only one remains, and this successful one receives a prize.

7. Maintaining continuity of work. That vacation periods, or absence of pupils out of town, may not result in careless habits, such as neglect of Sunday-school, Bible studies and readings, pupils may be provided with sets of special cards for keeping records of their work while away, receiving credit therefor the same as when in the home school. The Classon Avenue Sunday-school, Brooklyn, furnishes outlines, one for each Sunday of the vacation period, to all pupils going away. The following

PRESBYTERIAN SUNDAY-SCHOOL,
POUGHKEEPSIE, N. Y.

Scholars who are absent from Sunday-school, with good excuse, will receive credit on the records of the school if they learn the lessons at home, and send this paper, properly filled out, to the teacher.

Date of absence .....
Why was I absent? .....
What was the lesson about? .....
Where was it? .....
What was the Golden Text? .....
.....
What persons were mentioned? .....
.....
What places? .....
What was said about Jesus? .....
.....
What should everybody learn from the lesson? .....
.....
What did I learn? .....
.....
(*Sign your name*) .....

is for the use of pupils if absent at any time of the year.

Another simple and comprehensive record card of special merit is outlined as follows:

RECORD OF HOME STUDY

FIRST CHURCH SUNDAY-SCHOOL

Burlington, Vermont [OVER]

Week Beginning	Subject of Lesson Studied	Lesson Scripture

This certifies that I have devoted at least one half hour a week to the study of the Sunday-school lessons in accordance with above report.

Signed.....

[Reverse side.]

VISITING RECORD CARD OF

FIRST CHURCH SUNDAY-SCHOOL

Burlington, Vermont

This card, properly filled out, certifies that..... is a member of this school, and is entitled to credit of attendance for having visited the following Schools

.....*Supt.* [OVER]

Date	Name of School	Town or City & State	Signature of Supt.

The Central Presbyterian Sunday-school, Auburn, N. Y., where the Bible Union Study Courses, which are not dated, are used, is able to hold the interest in a connected course by the fact that scholars out of town for the summer do not lose the continuity of the course; the Sundays of July being regarded as special days, while August is vacation for the school.

8. The Church of the Strangers Bible-school, New York, makes it a point to keep its work, and the importance of it, *constantly* before the members of the school, and therefore asks them the following questions, which are answered by rising:

How many have read the Bible every day?
How many have brought their Bibles with them?
How many have brought their lesson books with them?
How many have asked some friend to come?
How many classes are perfect in attendance?

9. The success of using day-school methods in the Sunday-school is illustrated in the Chinese Department of the Baptist Temple Bible-school, Brooklyn, where in place of the old method, using the alphabet for a start, the superintendent of the department, who is a kindergarten teacher in the city, Miss Grace M. Barker, uses Ward's Phonetic System, the same as is used in the Brooklyn public schools. "Her success has been quite wonderful," writes Rev. W. I. Southerton, "as their pronunciation, which is very hard for a Chinaman, is quite perfect. She has often been commended by visitors for her success. This is also carried into the Bible work, and makes it so much easier. The evangelistic work is constantly in progress. We have baptized nine at one time."

CHAPTER IX

WAYS OF SECURING REGULAR AND PUNCTUAL ATTENDANCE AND PERFECT RECORDS

1. PUNCTUAL and regular attendance are of first essentials in a successful school. How can such attendance be obtained? An atmosphere of quiet regularity and promptness, a school where at once there is life and order, the work and exercises invariably on time and without hurry,—this unconsciously impresses and appeals to members of a school, inspires them to live up to the high standard set before them, and arouses zealous concern for the school's good name. In the Olivet Memorial Sunday-school, New York, the scholars are encouraged to come from fifteen minutes to half an hour before school opens. During this time, while all boisterousness and undue noise are checked, freedom of movement and conversation are allowed. The superintendent is present before the opening of the doors to receive early scholars, and a majority of the teachers find it pleasant and profitable to meet their pupils socially more or less early. Up to the time the school opens a large card is put on each door through which the scholars enter bearing these words:

I AM EARLY.

Immediately the moment of opening has passed this card is removed and replaced by another, which reads:

I AM LATE.

In the Ruggles Street Baptist Sunday-school, Boston,

Mass., promptness is stimulated by closing the doors exactly on the minute announced for beginning the sessions. All who come after that moment are late.

With a holy, orderly, religious atmosphere which draws, but does not repel, a school is ready for various plans which can be used to strengthen and encourage the habit of regular and punctual attendance.

2. The influence of the home upon pupils is of urgent consideration. Olivet Sunday-school, New York, obligates parents to aid children in Sunday-school attendance and requirements:

To be Taken Home, and Read Carefully by Parents.

OLIVET SUNDAY-SCHOOL,

SECOND STREET, NEW YORK,
Between First and Second Avenues.

TO PARENTS:

The bearer has applied for admission to our Sunday-school, and if the application is in accordance with your wishes, please do us the favor to fill up and *sign* the blank on the reverse of this card, that we may from it make our Sunday-school record.

The object of Olivet Sunday-school is to teach the Word of God, to bring souls to Christ, to watch over them, and to instruct them in the practical virtues of Christian character. The children attending this school will also receive training in punctual habits and orderly behavior, and will have an opportunity for acquiring much useful knowledge.

The aid of parents is earnestly asked in securing to the children attending Olivet School a full share of its benefits, which can only be attained by entire compliance with its rules. All who attend the school must be clean in person and dress. Punctuality is required. If a scholar is absent four consecutive Sundays without satis-

factory written excuse, the name is dropped from the roll. Rewards are given for punctual attendance, correct recitations and good behavior. Each scholar should be present by 2.15 P.M. every Sunday.

Be assured, dear friend, if you see fit to commit your child to our care, we shall seek, by the gracious help of Jesus, to do what good we can, and will gladly welcome you also as a member or visitor at our school sessions on Sunday afternoons.

Your friend,
WM. DENMAN,
Pastor and Superintendent.

Entered ..... *Reads.* / *Cannot Read.*
Promoted to .....
Remarks .....
.....

CERTIFICATE OF PARENTS.

To be signed in Ink by the Parents and Returned by the Scholar.

We, the parents of (here write child's name in full),
....., *born* .....
apply for the admission of our child, aged ..... *years, into Olivet Sunday-school, and agree to use our best efforts to encourage the child in regular attendance and full compliance with the rules of the school.*
..... *Father*
..... *Mother*
Residence ..... *Street*
..... *Floor, No.* ..... *Date* .....
Parent's occupation .....
The child had previously attended (or now attends) Sunday-school at No. ..... *Street*
Denomination, ...
Other members of the family in Olivet Sunday-school,
.....
Parents attend church at .....

The doors of Olivet Sunday-school are not thrown open

to any who wish to attend, but to those, and those only, whose parents or guardians sign the preceding certificate to assist the officers and teachers in their endeavors for the child's best interests. It will be readily seen that the teacher's authority is much more potent plus the backing of parents or guardian than minus such backing. It has been found that parents seldom fail to live up to their own agreement.

On the return of the certificate one of the missionaries of the school visits the home to talk more fully over the interests of the child. Not until the missionary has made her report is decision formed as to the child's admittance.

The very successful Park Church School, Elmira, N. Y., has the following stringent rule: "For absence for three consecutive Sundays without sending word the pupil is dropped from the membership roll of the school. Such pupil may be restored in place and standing by making up past lessons and reciting them and bringing gifts."

The co-operation of parents may be enlisted further by keeping in touch with them through invitations to school exercises and reports of the progress of scholars, especially giving intimation of honors won by them.

Philadelphia, October 2, 1903.

The pleasure of your company is cordially requested on Sunday morning, October 11th, at quarter before eleven (10.45), at the old Bethany Presbyterian Church, to participate in the interesting occasion of your.....receiving the honors to which.....is entitled.

Very sincerely the friend of your child and Your friend,

JNO. WANAMAKER,
Superintendent.

[1] Wording of a mimeograph letter.

Another successful plan is the issuing of quarterly reports to parents,

JAMES LEES MEMORIAL PRESBYTERIAN SUNDAY-SCHOOL,
Frankfort Ave. and William St., Louisville, Ky.

MONTHLY REPORT FOR

We send you hereon report of..... *for*..... *We ask your earnest co-operation in securing the best possible work from all our people.*

Date	Attend-ance	On Time	Lesson Studied	Attended Church	Bible Brought	Offering Brought
						$
Total						$

Those who meet the six requirements will be called "perfect pupils" and their names published each month in *The Messenger*.

HENRY H. SWEETS, *Superintendent.*

.....*Teacher.*

showing the attendance of pupils, whether early or late, lessons learned, church attendance, and whether a contribution was brought each Sunday.

Personal remembrance of the birthdays of pupils through cards or letters,—not only in the Primary Department but also in the older grades of the school,—is deeply appreciated, and gives a new grip on the affections and loyalty of scholars. No other one thing affords larger opportunity of pleasing scholars and parents, and of reaching their hearts. We all appreciate a letter—of the right sort! And a letter from teachers and other Christian workers is valued for the interest, sympathy and thoughtful remembrance of which it speaks. Such letters, too, open the way for the personal word of spiritual helpfulness, and I can bear witness through experi-

ence, as well as through testimony of others, that profound impressions and lasting good result from this simple method, which is within the reach of all. Letters to "little ones" can be made the more attractive by selecting comic pictures from magazines, drawing the outline of a picture in the letter by tracing with carbon paper, and then filling in the picture. For example, a picture of a boy looking at a billboard, with a teacher's letter on the billboard. Mr. William D. Murray is successful with this plan in his large work in the Crescent Avenue Presbyterian Sunday-school, Plainfield, N. J. In the Trinity Evangelical Lutheran Sunday-school, Lancaster, Pa., a birthday box and a card are mailed to each scholar so that they are received on the anniversary. Pupils place a penny for each year of their age in the birthday box, which is returned to the school.

3. Encouragement of pupils through faithful systems of records. For such records the teacher's weekly report of absent scholars is a necessity. The fact that pupils are looked up stays many from unnecessary absence, as it cheers and encourages those who are unavoidably kept away. The maintaining of exact weekly records is stimulating to a school. The Park Church, Elmira, N. Y., keeps the record of the standing of each pupil in bound volumes. Gray-haired men and women can consult the library and see to-day what their record was thirty years ago. Some schools use record cards, which the pupils may take home at the end of six months or the year for preserving their own records of their attendance.

Absent record cards are now an essential. These enable pupils temporarily away from home to receive credit for attendance, thus keeping up the general average of the home class and making it a customary duty to attend Sunday-school.

[Reverse side.]

THE SUNDAY-SCHOOL OF THE CALVARY BAPTIST CHURCH,
Washington, D. C.,

requests that attendance of the bearer be marked as indicated below:

Date 1900	Name of School	Place	Signature of Superintendent or Teacher
	S. S.		
	S. S.		
	S. S.		
	S. S.		
	S. S.		
	S. S.		
	S. S.		
	S. S.		
	S. S.		
	S. S.		
	S. S.		
	S. S.		
	S. S.		

Issued to....., *Class No*....., *who will please hand card to the Secretary upon returning to the City. The Secretary will mark attendance upon class book as indicated herein.*

[1]

Absent record cards sometimes require a record of study during the absence of a pupil.[2]

4. There are simple aids for encouraging attendance that are at once harmless and helpful, fresh and inspiring, keeping the school alert and with a deepening and growing interest. I now desire to mention some of these aids that have been tried and tested and found of large value. It will be seen that there are many; this is well, for it is helpful to vary plans in the course of time for the sake of variety. Some of these plans go hand-in-hand and can be used at the same time, or one or all can be suspended at any time.

[1] A similar card, bearing explicit directions, can be obtained of the Toledo Sunday-school Supply Company, Toledo, Ohio, at 40 cents per hundred postpaid.

[2] See Chapter VIII. on Ways of Awakening Interest in Bible Study.

One of the best aids in securing regular attendance, judging by its fruits, is that of the Brownell Street Baptist School, Fall River, Mass. This is the plan: A small rod standing through the end of the class settee, reaching from the floor to about five feet in height, is shaped at the top like a hook. On this hook a maltese cross is hung during the session if the whole class, including the teacher, is in attendance; a star is hung if the whole class is present and the teacher absent. In the vestibule of the church is hung a frame containing a large cardboard upon which are written the names or numbers of the classes in their order. Opposite each class for each Sunday is pasted a star—red for full attendance, gold for class attendance. This makes a strong impression on a class, as each week they compare at a glance the attendance of their class with that of others. The class having the most stars for the quarter is awarded a banner for the ensuing quarter. If two or more classes are tied, then each class has a banner. The chart, a copy of which appears on the following page, represents a slight modification of the above plan, the chart (hand-made) being framed and appearing in the main room of the First Presbyterian Sunday-school, Newport, R. I. This chart is made of plain cardboard, size 29 by 22 inches.

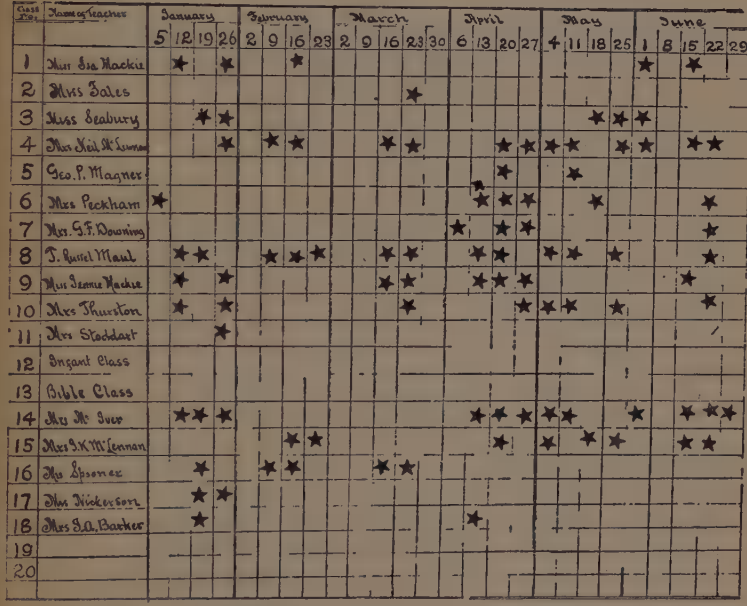
The plan of the Brownell Street Baptist School also includes a Roll of Honor, printed at the close of every quarter in large black type, bearing the names of all those attaining a certain percentage of attendance during the quarter. This Roll of Honor is hung up in the different rooms and departments for the ensuing three months. At the end of the year a larger Roll of Honor, in the form of a large card bulletin, bearing the names of those in full attendance during the year, is printed and left hanging for the full ensuing year. The names of officers and teachers, as well as scholars, appear, when their per-

Who will win the Banner ?

A Gold star means that the Teacher, and all the members of the class were present. _____

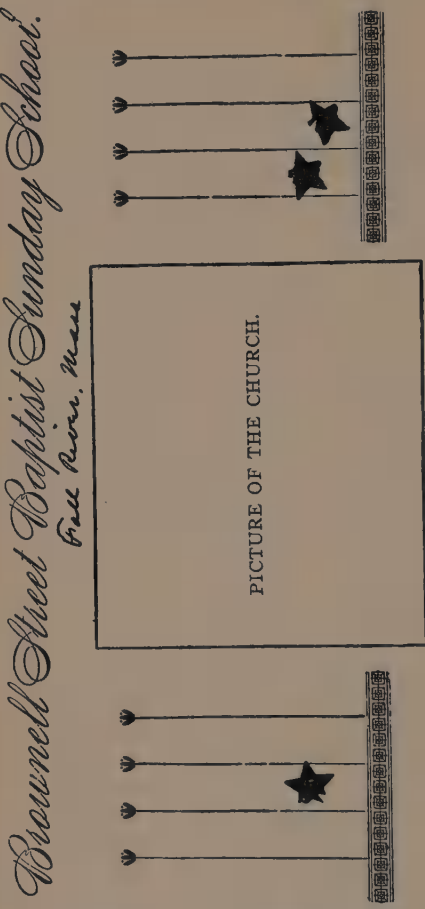
A Red star means that all the Scholars were present, but the Teacher was absent _____

____ At the end of each quarter the Banner will go to the class, or Classes, having the most stars. _____



"WAYS OF SECURING REGULAR AND PUNCTUAL ATTENDANCE, AND PERFECT RECORDS."

centages so entitle them, upon this roll of honor. The superintendent, Mr. J. Clarence Read, attributes his suc-


Brownell Street Baptist Sunday School!
Fall River, Mass.
PICTURE OF THE CHURCH.
"Search the Scriptures; for in them ye think ye have eternal life: and these are they which testify of me."
This is to Certify that
Has been placed on the Roll of Honor of the Sunday School
for the year ending December 31st, 190
Supt.
Pastor

cessful school to the effects of this plan more than to anything else, saying: "It is interesting to see the children point to their names in print; and often another

child has said, 'I will have my name there next time.' Older persons, too, like to see their names in print."

For faithful yearly attendance there is also a Roll of Honor Diploma, as outlined on the preceding page. This diploma stands for one year, each additional year being represented by a gold star; that is to say, this diploma with three gold stars upon it stands for four years' work. These diplomas are carried home by the pupils, and many of them are found framed in their homes, an incentive for others, as well as an eye object of the work of the school.

A Roll of Honor meriting special commendation is published by J. S. Eberhart and Son, Chicago.[1] For simplicity, compactness and attractiveness this will ever hold place, if not the first place, among the best of awards, and of successful methods of honorable mention for faithful attendance. This Roll of Honor is 24 by 38 inches in size, and is printed in colors. It has spaces for two hundred names, with four squares opposite each name, in which are shown the faithful attendance of each one enrolled for a period of four years. At the end of the first quarter (of the first year) the names are entered of all those who have not missed a single Sunday, unless excused for sufficient cause, and opposite each name (in square "1") is placed a red seal, and to the scholar is given a red badge. At the end of the next quarter, opposite the names of those who are on the roll who have not missed, a white seal is placed on the red and a white badge is given to wear, while the names of others who have not missed are placed on the roll and have a red seal and badge. At the end of the next quarter, those who have red and white and have not missed will get the blue seal, which is in the shape of a star, on the white, and a blue badge to wear. At

[1] Address, 107 Dearborn Street, Chicago, Ill., or 384 Good Block, Des Moines, Ia.

ROLL OF HONOR

FOR FAITHFUL ATTENDANCE AT

BROADWAY Sunday School.

EXPLANATION.

At the end of the first quarter enter the names of all who have not missed a single Sunday, unless excused for sufficient reason, and place a red seal (No. 1) to the first seven ☐☐☐ names, and give them the badge (No. 1). At the end of the second quarter, for the faithful ones, place a white seal over the red seal No. 2, and give a white badge (No. 2). At the end of the third quarter place a blue star over the white seal No. 3, and give a blue ☐☐☐ (No. 3). At the end of the fourth year complete the star with a gray center (# 4), and give badge (4). The second, third, and fourth years advance in the same way except the number of badges, coming with stars and badges, 5, 6, 7. Then we have the diamond seals, first, White seal 25 for the quarters, and Iron, Copper, Silver and Gold ☐☐☐ for the years, ending with the Diploma Badge.

OBSERVATIONS.

When a scholar is absent ☐☐☐ should be sent to the teacher.

When an officer or teacher is absent an excuse should be sent to the superintendent.

Absentees should BE visited, either by ☐☐☐ teacher or superintendent, inside of twenty-four hours, and the cause inquired into, as to whether it is justifiable.

Every care should be taken by the superintendent and teachers each Sunday, to employ correctly their respective records of attendance.

At the end of each quarter take the first out of the frame and begin the proper number.

☐☐☐ PUBLISHED AND FOR SALE ☐☐☐☐☐

J. S. EBERHART,
246 W. 14th Place, Chicago.

Copyrighted 1888, by J. S. Eberhart, Chicago.

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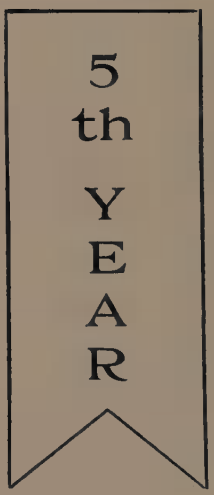
the end of the next quarter the first ones on the roll, if they have not missed, will complete the first year, and the first star in the first square with the iron seal, and receive the first annual badge and all others in the same order. The roll may be introduced into a school with any quarter of the year. The roll becomes more beautiful as names and different colored seals and stars are added each quarter. This, together with the badges in the national colors, red, white and blue to represent the quarters, and of iron, copper, silver and gold to represent the years, strongly appeals to teachers and scholars, and solves the problem of "faithful attendance" for many a school. Some schools by means of this plan have doubled their regular attendance. I know of this plan by actual use, and I believe it impossible for a school to use this Roll of Honor without largely increasing its membership, and without awakening an interest that will continue and grow with the growing years.

For those pupils who have covered the four years' attendance represented by this Roll of Honor, Eberhart and Son suggest a Post-Graduate Course, through placing the names upon the roll a second time, but now printed in gold letters, attendance being indicated by other sets of seals which they have prepared. This plan also includes giving a gold pin badge to all who complete the course.

Another successful Honor Roll is that of the Christ Congregational Church, New York City, where attendance is rewarded at the end of quarters (not necessarily consecutively) by badges, pins, etc., as here indicated:

1st	quarter	..... Red bow.
2d	"	..... White bow.
3d	"	..... Blue bow.
4th	"	(First year) ..... Bronze pin.
5th	"	..... Red bow.
6th	"	..... White bow.

7th quarter		Blue bow.
8th	"	(Second year) Silver pin.
9th	"	Red bow.
10th	"	White bow.
11th	"	Blue bow.
12th	"	(Third year) Gold pin.
13th	"	Red bow.
14th	"	White bow.
15th	"	Blue bow.
16th	"	(Fourth year). Special award, not to cost over two dollars.
17th	"	Red bow.
18th	"	White bow.
19th	"	Blue bow.
20th	"	(Fifth year). . A red, white and blue badge, about 2½ inches long by 1 inch wide, stamped in gold letters:



This system is carried on with a similar series of quarterly ribbons and a combination badge, gold stamped, for each year—sixth, seventh, eighth, etc.

The St. Andrew's Presbyterian Bible-school of Wilmington, N. C., has a telling method, and one that is within the reach of all. In this school the names of teachers, with their class numbers, are always on the blackboard, and each Sabbath the figures opposite the names show how many members of the classes are absent. The absentees are visited by the teachers or a "committee of the class," and if needful by the superintendent and pastor. The Jefferson Avenue Methodist Episcopal School, Saginaw, Mich., marks on a blackboard in the front of the room the attendance and collection for the previous Sunday, as well as for the present Sunday. The Prospect Street Presbyterian Sunday-school, Trenton, N. J., stimulates regular attendance by placing in a large frame on the wall near the superintendent's desk the name of the class having the best average attendance for the month.

A "Profile Record" [1] is another helpful way of encouraging attendance. The First Westminster Presbyterian School, Keokuk, Ia., uses a scarlet thread and tacks to mark the fluctuations. A neat profile chart, so simple that a child can use it, representing the fifty-two Sabbaths of the year, is published by the Profile Record Publishing Company, Syracuse, N. Y.[2]

In the Nostrand Avenue Methodist Episcopal Sunday-school, Brooklyn, N. Y., the names of those classes having a full attendance are called out by the secretary every week, when the classes rise in their places.

The Second Presbyterian School, Columbia, S. C., has received good results from reading out on the first Sunday of every month

The average attendance by classes.
The average collection by classes.
The total collection by classes.

[1] See Chapter XIV., on Offerings.
[2] Address 513-514 Dillaye Memorial Building.

By this simple method the school has increased its average attendance of from fifty to sixty per cent. to be-

(For explanation of card see following page.)

tween 70% and 80%, and the average collection from between one and a half to two cents to between five and six cents per scholar a Sunday.

A certificate, such as appears on the preceding page, for regular and punctual attendance, with honorable mention before the school, is the plan of the North Baptist Sunday-school, Camden, N. J. This certificate is lettered in gold, blue and red, and bears a gold seal with the initials of the school stamped in blue, white and gray. It is a pretty card and one which any child, or even grown person, would be glad to receive as credit for faithful attendance.

The Park Avenue Baptist Sunday-school, Plainfield, N. J., gives tickets to all scholars who are in the room before the session is called to order.

PARK AVENUE BAPTIST SUNDAY-SCHOOL,
PLAINFIELD, N. J.

This ticket is given for punctual attendance. Thirty of them will be redeemed by the Secretary of the School with a suitable reward.

No. 46. *T. A. Cuming, Secretary.*

The reward usually given is an English Bible with leather cover, or a book.

In the Willoughby Avenue Congregational Sunday-school, Brooklyn, N. Y., red and green stars or wafers are used to indicate the rank of the scholar. Red is for all who are present and early every Sunday each month. Green wafers or stars for the scholars who have prepared the lesson each Sunday before coming to the class. The wafers are pasted on the rolls each month opposite the names of the scholars entitled to the honors. The rolls are large sheets of white paper ruled by hand in columns and horizontal lines. The sheets are about two by three feet, are in movable frames under glass, and hang in the vestibule.

Faithful attendance is also encouraged through the "In-

dividual Record" plan. At the end of each quarter the names of all pupils who have a grade of 100% are placed upon the Roll of Honor, which is hung upon the wall.

COVENANT CONGREGATIONAL SUNDAY-SCHOOL,
Chicago, Ill.

INDIVIDUAL RECORD.

Class No......

Sunday,.....*1901*

Teacher .....

.....
Scholar's Name.

Attendance, ...

Bible, ...

Collection, ...

Total, ...

No. of new scholars secured,.....

Place number of new scholars secured on line above.

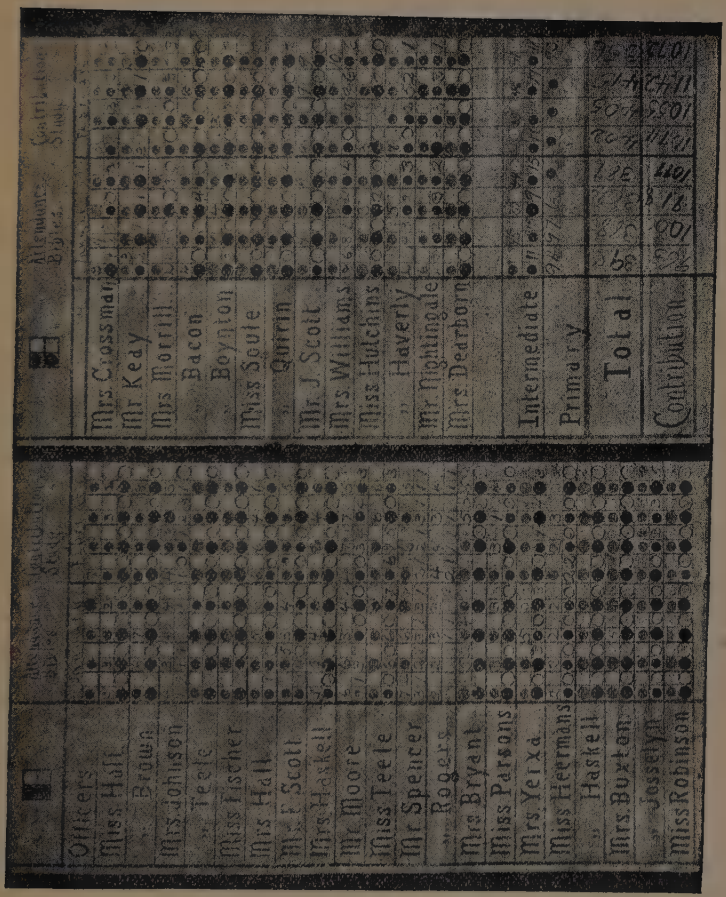
NOTE.—If present at opening of school, mark opposite "Attendance" 80. If present, but late, mark same 70. If an offering is given, mark opposite "Collection" 10. If Bible is brought, mark opposite same 10. Thus the total of 100 is possible, and expected each Sunday.

Be prepared to hand this record to the Class Secretary immediately at close of opening exercises, so that no time be lost to the lesson.

REV. C. E. MORSE, *Pastor*. E. E. NORTHWAY, *Superintendent*.

The North Avenue Baptist Sunday-school, Cambridge, Mass., has a "Seal Chart," which is giving gratifying success. Large seals are used as credits for different things, namely, green seals for attendance, pink for contribution, red for bringing Bibles, and blue for studying the lesson. There is a small square on the chart opposite the name of each teacher for each Sunday in the year. This square is divided into four parts, each one to hold a seal designating the work to be credited. If the whole class is in attendance, then one green seal is affixed; if only four scholars are present, then the number "4" is placed instead of the green seal in the square for attendance; and

so on with those bringing contributions, Bibles and studying the lesson. To illustrate, say that a class has every member present, all bring a contribution, six bring their



Bibles and five have studied the lesson, a green seal is placed in the space for attendance, a pink seal in the space for contribution, the number "6" in the space for record-

ing the bringing of Bibles, and number "5" in the space for recording the study of the lesson.

These charts are of paper, 48 by 64 inches, and are usually made to last for two months, when the seal part is cut out and new paper inserted. The seals are put on every Sabbath during the lesson period, so that the chart is hung up before the school as a part of the closing exercises. The superintendent, Mr. Seth Sears, who originated this plan, writes that in widening the chart some three or four times beyond the size indicated he finds that it becomes too bulky and unwieldy. The value of this plan is that it encourages members to attend regularly, to give regularly and to study the Bible regularly, thus making attendance and study more interesting and helpful to each class as a whole, and raising the tone of the whole school.

A Roll of Honor used by the First Baptist School, Youngstown, Ohio, consists of a chart made of an ordinary window shade fastened to a spring roller, that it may be rolled up and kept clean when not in use. Classes are indicated by the names of teachers stencilled upon the chart, and opposite, in each of the four columns, holes are perforated in order to insert the little hooks to

ROLL OF HONOR.

Names of Teachers	Perfect Attendance 100%	Attendance 70%	Perfect Offering	Church Attendance

which stars are sewed. Small stars with mucilage on the under side could be used, thereby doing away with the hooks.

The first two columns are for attendance, one for 100%, meaning that every scholar is present and that the class is entitled to a gold star; the second indicates an attendance of 70% or over, and that the class is entitled to a silver star. The third column is for a perfect offering, meaning an offering from every one present, and a red star is used. The last column is for church attendance of the previous Sunday, indicated by a blue star. It is to be noticed that with this chart it is not the class contributing the most money that receives the first mention, but the class in which every member has contributed something, if only a penny, that is entitled to a red star. This chart is arranged by the secretary, and is displayed before the school through the closing exercises.

The Second Baptist School, Holyoke, Mass., makes special effort to hold the pupils of the Intermediate Department, where there is a "system of record star classes." The classes which have on any particular Sunday their total enrolment present, and each one with an offering, no matter how small, are credited with a blue star upon a chart of all the classes arranged for the purpose. If each scholar in the star class has a Bible, the class is given a gold star instead of a blue one. At the close of the quarter the class having the largest number of stars is credited as the "Banner Class," and holds for the next quarter a very attractive banner, which is hung upon a standard at that particular class during the Sunday-school sessions.

The printing of names that appear on the Roll of Honor in the local church paper makes live reading for both parents and teachers, as well as pupils, who have pleasure in their perfect records. Honor Roll names

may be helpfully printed on the programmes for Children's Day and Graduation Day.

Special summer plans. To encourage regular attendance during summer months, the Walnut Street Presbyterian Sunday-school, Philadelphia, Pa., has made use of the following:

SUMMER SPECIALTIES

OF THE

WALNUT STREET PRESBYTERIAN SUNDAY-SCHOOL,
Philadelphia.

Our Purpose: To do everything a little better than usual, in our Sunday-school work, during June, July, August and September.

The Committee on Attractiveness will make our Sunday-school rooms the pleasantest place in West Philadelphia during the hours of meeting. Flowers in pots and vases, fans (electric and "hand-power"), water coolers, awnings and other good things will be in use; and help from all will be welcomed.

The Committee on Music will make the singing worth coming to listen to and to join in. Those who play on appropriate instruments will be welcomed in the orchestra. The summer Sunday-school choir will lead the singing.

The Hot Weather Spartans is to be a noble band made up of those who refuse to let summer get the best of them. Membership requires attendance at this Sunday-school if in town, or some Sunday-school if out of town. Excuses for illness will count as though present. If there is no Sunday-school available while away from home, thirty minutes' study of the lesson on Sunday will take its place. The Daily Home Bible Readings are also to be followed. Postal cards and Daily Reading cards will be supplied or sent by mail to any one at any time. If desired by mail, address the Superintendent as below.

Letters from Teachers and Officers who are away, written to their classes or to the school, will be one of the features of the summer.

Teachers and Officers will please be careful to keep the Secretary, MR. WILSON STREETER, or the Superintendent informed, as far in advance as possible, just when they will be away and when they will be at home.

We're all in it: Every one in the Sunday-school—scholars, teachers and officers—are to have a share in these summer plans, especially in the Spartan Band. Be sure that *you're* not left out.

Yours hopefully,

CHARLES GALLAUDET TRUMBULL,
Superintendent,
1031 Walnut Street.

June 16, 1901.

BEGINNING WITH THE FIRST SUNDAY IN JULY AND CONTINUING THROUGH THE THIRD SUNDAY IN SEPTEMBER, THE SUNDAY-SCHOOL WILL MEET AT NINE-THIRTY IN THE MORNING.

This is a sample of the fish

[redacted]

Caught at the

Park Avenue Baptist Sunday School

PLAINFIELD, N. J.

During the Summer Season, 1901, when the session of the School began at 9.30 o'clock, A. M. the bait required to catch a fish was promptness.

This Certifies that [redacted]

secured a string of 14 fish.

[redacted]

E. E. Hall Superintendent.

[redacted] Asst. Supt.

Thos. A. Cumming Secretary.

The names of the Hot Weather Spartans were read as a special Roll of Honor at the Rally Day services in October.

In the Park Avenue Baptist School, Plainfield, N. J., all pupils who come early during the summer months receive a small cardboard fish; and as many as obtain the required number, fourteen, of these tokens receive a beautiful certificate lettered as on page 149.

Through the left side of this certificate, running from the top, is a beautiful broad blue ribbon, fastened at the lower end with a large gold seal. Those pupils obtaining less than the required number of fish tokens, but meriting honorable mention, receive the same certificate, except that a red ribbon instead of a blue ribbon is used.

Some schools have an "Honor Day," with a special service and a printed programme, which also bears the names of all entitled to a place on the Honor Roll for attendance. Not a few of such schools make it a point to hold "Honor Day" service at the usual hour of Sabbath morning worship, "that the Church may see what is being done for the children."

Miscellaneous suggestions. The Ruggles Street Baptist School, Boston, has a number of silk banners with suggestive Bible verses on them, which are used for special occasions; sometimes on consecutive Sundays to indicate a banner class in attendance, or giving, or anything else that the school may wish to call the attention of the department to. Gilt stars on standards are placed for similar purposes. Both these devices are omitted for longer or shorter periods, being introduced again when they would appear fresh and interesting. In some of the departments of this school the numbers of the five classes having the highest average attendance are placed on the blackboard. This inspires so much interest that frequently

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PICTURE OF CHURCH HERE.

United Church Sunday School

New Haven, Conn.

This certificate is awarded to G. W. Linton for faithful work as Secretary of Class No. 19 during the month of June

F. E. Hamilton

DEPARTMENT SUPERINTENDENT.

Monthly Class record

Percentage ..... Per ct.

Perfect attendance 2 Sabbaths

Offering $ .24

there are more than six classes having 100%, and some of the time for several Sundays in succession.

Organized classes. The classes of a Sunday-school are frequently organized with president, vice-president, secretary and treasurer. Where the classes are not fully organized with all the officers, there is often a class secretary, or a class treasurer or a class librarian. The card on the preceding page explains a system of class secretaries with honorable mention for efficient service.

Here is a suggestion of the work of a class librarian:

CLASSON AVENUE SUNDAY-SCHOOL,
BROOKLYN, N. Y.

Class Librarian's Report.

Class No. .....
No. of Scholars in Class .....
No. of Bibles .....
No. of Hymn Books in Good Condition .....
No. of Hymn Books in Bad Condition .....
(*Signed*) .....
Librarian.
Dated 190

Some schools make use of class colors, banners, badges, mottoes, flowers, names, etc. Of course, such things can be overdone, but the tendency has been in the opposite direction. Whatever fosters *esprit de corps* should be cordially welcomed.

In the First Methodist Episcopal Sunday-school, Topeka, Kan., each class has a banner on which is inscribed its motto. The motto is selected by the class from the Bible. The superintendent, Mr. F. J. Thomas, made most of these mottoes himself, tracing the letters on white cardboard, and then cutting them out and pasting them on dark-brown or green dress lining or cambric, which

can be purchased for about five cents a yard. These white letters on a dark background show up beautifully and make a pleasing effect. Each class also has a class flower. As selections were made by classes they were requested to write them on paper and send them to the platform, from which they were announced to the school, creating great interest among the scholars. In the North Baptist School, Camden, N. J., every class has a name. At the beginning of the session a banner at the head of the class indicates the location of the class for the day. The superintendent, Mr. F. W. Ayer, says that the use of banners not only adds to the enthusiasm of the school, but greatly aids the superintendent in the readjustment of classes, which is frequently required on the occasion of special services. No announcement from the desk is then necessary. The changed location of the banner tells the whole story. The banners of this school have been accumulating through a number of years, and are insured for $500.

CHAPTER X

WAYS OF HOLDING AND REGAINING ABSENT SCHOLARS

1. An essential of a successful school is stoppage of leakage! A barrel of oil that leaks ever so little soon wastes and spoils its surroundings, which is as true of schools and boys as of oil and barrels. Could we, *would we*, as Bible-school workers *hold on to* all whom we have had a hold of, the problem of world evangelism would be solved. One of our first steps, therefore, is to follow the steps of our first and every absent scholar. How can this be done?

FIRST METHODIST SUNDAY-SCHOOL,
Boise, Idaho.

DAILY CLASS REPORT.

Fill Out One of These Slips Every Sunday.

Class No..... *Absentees, Sunday.....* *190*

Names	Will you visit or write to this scholar before next Sunday? Answer "yes" or "no"	If neither, then give the scholar's residence

Is your class all present to-day?.....

Did you look up last week's absentees?.....

Report out of town (O. T.), "left" or "sick" in last column.

.....*Teacher.*

Never Miss a Teachers' Meeting.

Visit Your Absent Scholars Before Next Sunday if Possible.

2. The teacher's weekly report of absentees should be an invariable part of the teacher's work.

Scholars who leave Olivet Sunday-school, New York, must have good reason for so doing, or they will not find it easy to get away. It is said of this school that it is hard to enter and hard to leave. Any pupil who is absent two Sundays without informing the teacher of the reason is visited by a missionary, and often by the teacher also. The following is the form of card in which the teacher reports the absence of a scholar to the superintendent:

OLIVET SUNDAY-SCHOOL,
59 to 63 Second Street.

New York,.....*190*

Mr. Wm. Denman, Superintendent.

Dear Sir:

M.....*living at No*.....
is absent from my class to-day.

As no excuse for absence has been received by me, and I do not know the cause, I shall be glad to have the scholar visited by the Missionary Visitor of the school; and if I can possibly find time, I will endeavor to make a personal visit myself during the coming week.

Yours truly,

.....*Teacher.*

.....*Residence.*

N. B.—When this absentee card is filled out, please place it on the Superintendent's desk at the close of school. The unused cards may be kept inside the class envelope, or in class book. [OVER.

On the back of this card the missionary writes the reason of the scholar's absence; if not satisfactory the superintendent takes the matter up with the scholar, and if necessary, with the parents also.

The monthly report is consistent with the weekly re-

port, and is especially helpful in being the more comprehensive:

BETHANY SUNDAY-SCHOOL,
Philadelphia, Pa.

Class No...... *Date*,.....*190*

Teacher,.....

It is the earnest desire of your Superintendents to keep in touch with every Scholar. Will the Teacher please assign the reasons for absence during the month of each of the following Scholars:

Names of the Absent	Address	Number of Sundays Absent	Reasons

It is important for the Teacher to return this slip through the Secretary not later than next Sunday, ...*190*.....

Remarks:

3. Miscellaneous plans. The names of absentees may be reported to the pastor of the church, as by the first card on the following page.

The superintendent, too, shares with the teacher the responsibility of holding the scholars, and may notify the teacher when the record shows that pupils have been absent for two or more Sundays with no reason given for the absence, using the second card on page 157.

FOR THE PASTOR OF THE
FIRST PRESBYTERIAN CHURCH,
Newport, R. I.

Name .....
Address .....
Remarks .....
.....
.....
.....
Times absent from services of worship .....
from Sunday-school .....
Date ..... *Teacher* .....

Class No. .....
PROSPECT ST. PRESBYTERIAN CHURCH SUNDAY-SCHOOL,
Trenton, N. J.

Dear Teacher:—I find upon examining your Class Record Card that .....*w absent* .....*Sunday during the month of* ..... *just passed. Will you kindly ascertain the cause of such absence and report, if possible, next Sunday, and by so doing oblige Your Superintendent.*

Reply:

.....*Teacher.*

In the First Baptist Bible school, Indianapolis, Ind., the superintendent reports the names of absentees to teachers, together with this pertinent remark:

It is of VITAL IMPORTANCE that all those who drop out of the school be looked up at once, and as I am confident that you realize your responsibility and are conscientiously looking after your class, in case you know of any good reason why these are absent, if you have called on or heard from them, or purpose to call, will you kindly notify me AT ONCE, and greatly oblige,

Most sincerely,

C. S. DEARBORN.

Superintendents often supplement the work of the teachers, either by calling on the absentees or by writing personal letters.

R. P. HAMMONS, Pastor. HORACE E. NEAL, Supt.

FIRST METHODIST SUNDAY-SCHOOL.

Boise, Idaho,----------*190*

M----------

My Dear Friend:—For several Sundays we have missed you in your accustomed place in your class. We hope to have you with us next Sunday again, and enjoy your hearty co-operation and assistance. YOU are a LINK in our chain, and your absence affects our school more than you would suppose. It is YOUR school, MY school, OUR school, and may YOU and I do all in our power to make it what THE MASTER would have it to be. May HE guide us in it all, to wise conclusions. "Come thou with us and we will do thee good."

Very sincerely yours,

----------*Supt.*

----------*Asst. Supt.*

In the Judson Memorial Sunday-school, New York, a return postal card is sent out after an absence of two Sundays, with this message to the absentee:

JUDSON MEMORIAL CHURCH,
New York.

.....190

Dear Friend:

I have missed you for the past.....Sundays. I hope you are not ill. Will you please write on the attached card the cause of your absence and mail it to me?

Your friend,
C. H. SEARS.

NOTE.—All pupils absent for three consecutive Sundays, without satisfactory excuse, are considered as visitors. C. H. S.

The card for return reads:

.....190

My Dear Superintendent:

I am very sorry I have been obliged to be absent for the past.....Sundays. My absence was caused by

.....

.....

.....

I expect to be present.....

Yours sincerely,

(*Sign here*) .....

4. Another excellent work, and one consistent with other plans, is the appointment of special committees to look up absent pupils when the teacher cannot find time to call, or desires others also to call; such committees often include scholars of the schools.

5. The Sunday-school visitor or missionary has made a place for herself in the heart and service of the Church. Pastors whose churches cannot afford an "assistant pastor" find largest satisfaction in the aid of a consecrated woman who can give her time and talents to the work of the Kingdom. The splendid possibilities of this work are only now being suggested, and it should earnestly be

encouraged. In the larger schools the missionary is paid for her work and gives her whole time to it, having the principal care of the visiting among the members of the Sunday-school and of the work of gaining new members; and, next to the teacher, the responsibility of absent scholars. Sometimes the visitor is a volunteer, who cannot give her whole time, but calls upon the absentees, those that are ill and in any trouble. She keeps in close touch with the superintendent in all these matters. Such attention to scholars has a very strong hold, too, upon the parents. The work of the Sunday-school visitor or missionary is practically that of a deaconess, with the definite duty of looking out for the children of the school and for those who should be in it. In both the volunteer worker finds her reward in the work, in the satisfaction of carrying comfort and help to those in need, and bringing them into touch with the better things of life.

6. Pupils who have had repeated or continued absence can be reached frequently through appointing a "special" week for inviting them to return, when some special occasion, like Rally Day or Young People's Day, is made the occasion of urgent invitation. Such plan often brings pupils when otherwise they might feel diffident about returning. When a careful record is kept of every name placed upon the Sunday-school roll, as there should be, much can be done through these "special occasions" in regaining the lapsed members—who ought never to have been permitted to have lapsed!—by personal word and written invitation.

7. Whatever the conscientious endeavor of a school, its duty extends beyond the bounds of its own parish. Unless that duty is realized, the Church at large will suffer serious and irreparable loss! As schools, we are responsible for every soul that goes out from them, as well as for those that continue under our care. When a pupil

moves away from attending distance of the Sixth Presbyterian School, Chicago, Ill., the superintendent notifies the school nearest to the pupil's new home, using the following cards:

To.....*Sunday-school.*

This will commend to your care and fellowship

.....

who has been a member of the Sixth Presbyterian Sunday-school, Vincennes Ave. and Thirty-sixth St.

We very much regret having.....*leave us, but know that*.....*will receive a warm welcome in your school.* *Yours faithfully,*

.....*Supt.*

(Will Secretary please mail this card to address on other side, when scholar is received into your school.)

SIXTH PRESBYTERIAN CHURCH SUNDAY-SCHOOL,
Vincennes Ave. and Thirty-sixth St.

Chicago,.....*190*

Dear Superintendent:

We have just dismissed from our Sunday-school .....*living at* .....*who has been one of our members in the*.....*Department, and whom we affectionately commend to your care.*

Will you kindly look.....*up, and have your Secretary mail us the card which*.....*should hand you when*.....*joins your school.* *Yours faithfully,*

.....*Supt.*

It fills one with hope to see such conscientious following of pupils. When all churches practise like plan, we shall be spared, perhaps, our appalling number of lapsed "Christians."

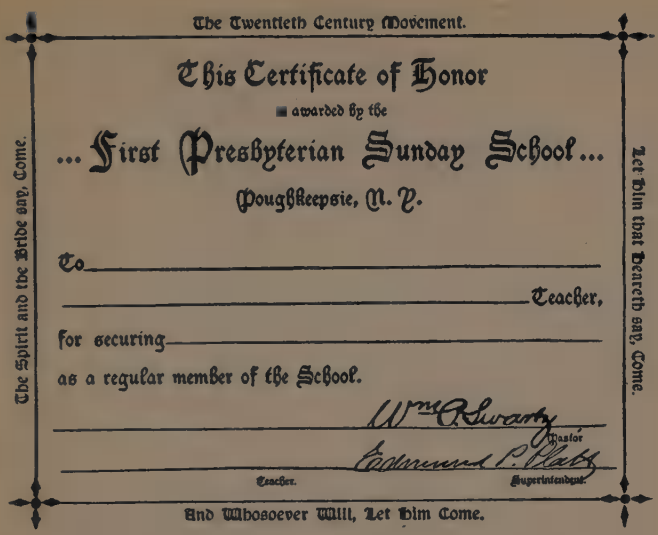
CHAPTER XI

WAYS OF REACHING AND SECURING NEW SCHOLARS

We talk of "taking the world for Christ." Have we forgotten that an important part of that world, so far as we are concerned, is by us—in the boys and girls, and others whom we daily meet? "Why stand ye gazing up into heaven?" No impossible task is before us. The Sunday-school that is not reaching out, and *reaching* new scholars, is an anomaly. The successful work of the Sunday-schools of to-day in reaching new scholars is a fascinating story, full of inspiration and promise. There are various successful plans that can be used, for the most part, in any school and under any conditions.

This work is usually prosecuted by the Sunday-school itself. It is its own best agency. The results, therefore, are two-fold: souls are reached and the lives of pupils doing the work are enriched, there is a deepening of their spiritual life.

1. Our first effort is to awaken the interest of the school in the work of reaching new pupils. The methods employed to this end may seem simple (so much the better) and little in themselves, but they speak of sympathy, co-operation, common interests and purpose, and of a real work accomplished for Christ and His Church! What are some of the ways of getting the enrolled members of a Sunday-school to work for new members? We now enumerate, bearing in mind that here, too, the best of plans should be changed sometimes for the sake of freshness and variety. First, we may mention the awarding of Certificates of Honor. In awarding such certificates, let


The Twentieth Century Movement.

This Certificate of Honor

awarded by the

... First Presbyterian Sunday School ...

Poughkeepsie, N. Y.

The Spirit and the Bride say, Come.

Let him that heareth say, Come.

To _____

_____ Teacher,

for securing _____

as a regular member of the School.

Wm. R. Swarty
Pastor

Edmund P. Platt
Teacher. Superintendent.

And Whosoever Will, Let him Come.

us remember what they *stand for*. A government bond may be of little intrinsic value, but that which it stands for counts. So with certificates of award for bringing in new scholars.

REWARD OF SERVICE.

THE SIXTH PRESBYTERIAN SUNDAY-SCHOOL

hereby gratefully acknowledges a valuable service rendered by.....of class No.....

in bringiug into our school.....

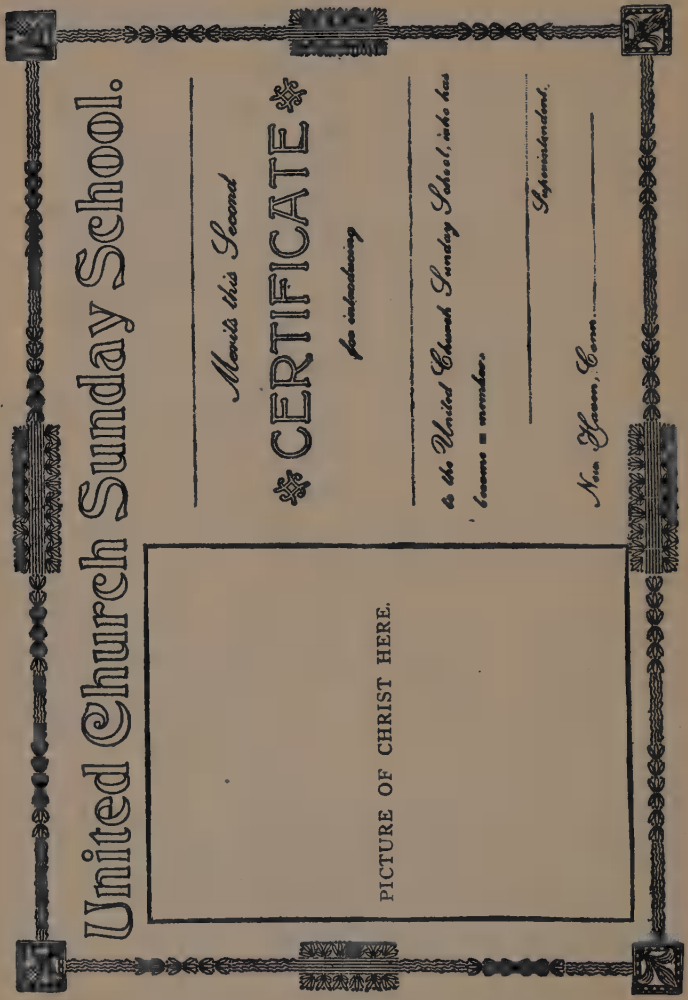
located in class No.....

The school will give a NICE BIBLE in exchange for two of these cards secured by any scholar, provided the scholars so brought in attend our school not less than eight times within three months from the time they first enter, and provided, also, they are not taken from any other Sunday-school. These cards will not be given for bringing back former members of our school unless they have been absent more than six months.

Chicago,.....190

.....

In the North Baptist School, Camden, N. J., a member of the school on bringing in his first "new scholar," as a token of appreciation, has his certificate of membership



which he received when he entered the school framed for him. On bringing a second new scholar he receives a Bible.

In the United Church Sunday-school, New Haven, Conn., three certificates are given, first, second and third, as the pupils bring in new members. A facsimile, reduced, of one of the certificates is given on the preceding page. The other certificates are similar, the "Third Certificate" being somewhat more elaborate, with a larger and, of course, different picture, and with gold printing and decorations.

The meagre expense of such certificates places them within the reach of all schools. Prints of any picture desired, imitations of platinos, can be obtained for $2\frac{1}{2}$ cents for a size $6\frac{1}{2}$ by $8\frac{1}{2}$ inches, other prints according to size.[1] Such "prints" pasted on cards variously printed make beautiful gifts, suited to various purposes. If one prefer, it is possible to obtain plates for such pictures, but the results can hardly be so satisfactory. These tokens of appreciation, bearing pleasant recognition of the co-operation of pupils, are a great stimulus to them, and it tells on their future lives as well as on the present life of the school. Yet some workers cry, "Can we afford it?" As though we were in this business for carnal gain! Can we afford not to do it? In addition to the spiritual gain, which ought to be the supreme consideration, the ultimate financial gain more than covers the expense of such work. For additional scholars, the United Church Sunday-school announces the following awards:

For Four Scholars: A portfolio of Brown's Pictures of the Life of Christ, or Bible.
For Five Scholars: A large mounted picture, or book.

[1]Address A. C. Bosselman & Co., 525 Broome Street, New York City, or similar business houses.

For Six Scholars: A Bagster's Bible, or a Bible Dictionary.

NOTE.—The pictures are copies from celebrated artists, and mounted. The size depends upon the number of scholars.

A system of "contests" is another way of varying the work and of stimulating the zeal of scholars in effort for new members. The Poplar Street Presbyterian Sunday-school, Cincinnati, Ohio, constituted itself into five companies, and through a contest secured two hundred new members. The five companies organized were called A-B-C-D-E. Company E was the Primary Department. The others were classes from the other grades organized to take in the classes of both boys and girls in such a manner as would make them about equal in strength. Each division was given a color and also a banner. The banner was made of cloth of the color representing the company, and contained the letter of the company. Mimeograph membership blanks were made. As the new members came they were brought to the front seat and the membership blanks were filled out, and the members credited to the company responsible for their coming. The banner of the company which had secured the largest number of members was placed upon the platform in a very conspicuous place. The contest lasted about six weeks. Great enthusiasm prevailed. The contest furthermore was very close, with the exception of one company. The winning company was dined by the losing companies at the close of the contest.

In the First Baptist Church of Jamestown, N. Y., the classes were divided into two companies, two young men being chosen as leaders, to whom the teachers of classes reported the new members gained by their classes,—not the new ones in the classes, for the scholars gained by one side were often placed in classes of the other side. New pupils were counted after having registered and

attended one session of the school, the record being kept on a blackboard placed in front of the school and the figures changed each Sunday by the leaders.

A similar contest was carried out by a school in Erie, Pa., each side using invitation and membership cards of a different color, one side blue and the other side red, the record being kept by the cards.

UP, UP.

DOUBLE UP

is our motto, and we are working to make January 1, 1900, show a roll with DOUBLE the present number. If you do not attend any school, we invite you to

COME

to The Calvary Baptist Sunday-school, on 10th St., between Peach and Sassafras, where you will receive a hearty welcome. Bring this card with you.

Erie, Pa. *HERBERT H. VAIL, Superintendent.*

THE CALVARY BAPTIST SUNDAY-SCHOOL,
10th, Bet. Peach and Sassafras,

Welcomes.....

Address.....

Introduced by.....

G. W. WICKHAM, Ass't. Supt. *H. H. VAIL, Supt.*

The lettering on the cards of each side was alike, the only difference being in the color of the cards.

Similar contests have served in other churches. In the Classon Avenue Sunday-school, Brooklyn, N. Y., the division was by classes, the success of the contest depending on the attendance and the credits for new scholars, the bringing in of a new scholar entitling the class to

an extra ten credits. The certificates for bringing in new scholars were publicly awarded, and the classes perfect in attendance were indicated on the attendance bulletin by a gold star, for each new scholar brought into the school by any member of the class, placed over the number of the class. A banner was placed each Sunday in the class having the best record for the preceding Sunday, the color of the banner indicating the side to which the class belonged.

In the Covenant Congregational Church School, Chicago, Ill., autograph buttons were used. Each pupil who brought in a new member received one. Last year, when the membership had reached five hundred, red and black buttons were divided among the scholars, and the side bringing in the largest number of members during the week was announced on Sunday, the teachers wearing the color of the winning side. A prize was awarded to the scholar who brought in most members, also to the class and to the department which best succeeded.

The Walnut Street Presbyterian Sunday-school, Philadelphia, Pa., stimulated the attendance and increased the enrolment recently by announcing in December that on the 1st of April two honor lists would be read, one containing the names of the ten classes in the Sunday-school who had the highest record of average attendance during the time from the 1st of December to the 1st of April; the second list containing the names of the ten classes which brought in the most new scholars during the same period of time. The two lists were read each Sunday during this time, or almost every Sunday. As it constantly changed according to the varying record of the classes, there was continued interest during the entire period to see which class could get near the top. For a long time one of the classes had a record of 100%; that is to say, all the members were present every Sun-

day. In order that the classes which brought in new scholars might have due credit, the following card was used:

WALNUT STREET PRESBYTERIAN SUNDAY-SCHOOL,
Walnut, above Thirty-ninth Street, Philadelphia.

In response to an invitation by

..... *Class No.*.....

I would like my name enrolled as a member of the Sunday-school.

Name.....

Address.....

Date of entering.....

Usually, credit for "new scholars" includes names gained for the Home Department and the Cradle Roll.

Miscellaneous awards. The Willoughby Avenue Congregational Sunday-school, Brooklyn, N. Y., is very successful in giving out cards called "nominating cards," and promising a bronze medal for bringing in three new scholars, a silver medal for five and a gold medal for ten. The new pupils must stay in the school for at least four Sundays before credit is given to the scholar bringing them in; and when the scholar has earned a bronze medal and brings in two more members, the bronze medal is exchanged for a silver one. The gold medal is similarly earned. This school has had as many as nineteen new members in two successive Sundays, when only one medal, a bronze one, was earned. The medals are publicly awarded at sessions of the school.

In the First Presbyterian Sunday-school, Johnstown, Pa., awards are in the form of money, which goes to the mission funds of the successful classes.

In the Christ Congregational Church, New York, a

silver medal, the cost limited to three dollars, is given to the scholar who brings into the school during the year the highest number of new pupils over five in number, provided that such pupils have not been drawn from a neighboring school.

The Sunday-school of the Trinity Reformed Church, Canton, Ohio, upon receiving a pupil from a neighboring school notifies the superintendent of that school, that there may be opportunity, if desired, of winning back the pupil to his own school. For this purpose a reasonable time is allowed, after which the pupil is enrolled if he still desires to remain. This plan of Trinity Reformed School merits conscientious consideration. We cannot be too careful about drawing pupils from other schools. Naturally, there will always be some changes; and if a school fails to progress and meet the needs of pupils losses must be expected. But with conditions normal and fairly equal, there should be closest sympathy between schools, and efforts for mutual protection and support. The Lord save us from carnal, sectarian strife!

The Prospect Street Presbyterian Sunday-school, Trenton, N. J., places the names of those scholars who bring in new pupils on an Honor Roll, each new pupil brought in being represented by a gold seal.

In the Central Methodist Episcopal Sunday-school, Brockton, Mass., the slips used by the scholars in bringing in new pupils are placed on file, and later the new scholars and the ones who brought them in are given a reception. The plan happily furthers acquaintance in the school.

One of the successful plans in the James Lees Memorial Bible-school, Louisville, Ky., in securing enlarged attendance is the use of a "Roll of Recruiting Officers." The plan is to enroll any one as a recruiting officer who brings as many as three new pupils and sees that

they are in their places at least six Sundays. Realizing that an officer should be equipped with a sword, the school promises to each enrolled officer the "Sword of the Spirit, which is the Word of God."

2. Miscellaneous plans. A welcoming committee for meeting strangers at church services and inviting them to the Bible-study hour is helpful. The Kirk Street Congregational Sunday-school, Lowell, Mass., has some ten interested Sunday-school workers who see to it that every stranger at church receives a personal invitation to the Sunday-school session. Visitors to the school should be welcomed cordially, of course.

The following card may mean much to a stranger who comes into the Sunday-school for the first time, or for the few Sabbaths of his sojourn:

SUNDAY-SCHOOL, CALVARY BAPTIST CHURCH,
City of Washington.

Visitor's Name.....

Home Address.....

Member of.....*Church.*

Position in Church or Sunday-school.....

.....*1903*

Should he return to the place as a permanent resident, would he not naturally return to the school that once gave him cordial welcome?

The Rayne Memorial Sunday-school, New Orleans, La., has a Department of Extension consisting of the missionary, a volunteer who works faithfully for the school and has brought in a large number of scholars, and a permanent visitation committee. The district contiguous to the church is divided into a number of districts,

with a chairman in charge of each, whose duty it is during the week previous to Ingathering Day to provide for the visiting of every home in his district, and regularly thereafter to keep in touch with the persons reached, with view to getting them into the Bible-school. Any newcomers into a district are at once visited.

The Baptist Temple Bible-school, Brooklyn, has found that much time is wasted in house-to-house work through not knowing localities; for instance, some parts are flocking with Catholicism, where visitation has proven practically useless, but this school has found that its members frequently know of a child, a house or a family that ought to be reached. Each member of the school, therefore, is asked to fill in the following blank:

BAPTIST TEMPLE BIBLE-SCHOOL.

BUILDING DEPT., ..., 190

Please answer the following questions:

1. *Have you any brothers and sisters?*
2. *How many and what ages?*
3. *Are they all in this school?*
4. *If not here, write where they do attend.*
5. *Have you parents living?*
6. *Are they attendants of any church, and where?*
7. *Do they attend Sunday?* *Where?*
8. *Do you know any boys, girls, young men or young women who do not attend Sunday-school?*

MAKE A LIST.

Name.....

Address.....

Name.....

Address .....

Class Teacher.....

A similar plan, but of simpler form, is the use of the following cards:

BRICK CHURCH SUNDAY-SCHOOL,
Rochester, N. Y.

To the Superintendent:

Below please find name and address of a person I know of not now attending Sunday-school, who, I think, might be gotten into our School by your personal attention and effort.

.....

.....

Please sign your own name and address.

Possible New Scholar:

Name.....

Address.....

Remarks: .....

Return, when filled out, to Rev. G. B. F. Hallock, 10 Livingston Park.

RECRUIT CARD.

BRICK CHURCH SUNDAY-SCHOOL.

Please write below the name and address of **one** **person** *you know who is not now attending Sunday-school, and who you think might accept an invitation to come to ours. We will see that a cordial invitation is given.*

Be sure NOT to give the name of any one who is a member of any other Church or Sunday-school.

The person's name.....

The person's address, No......*St.*

About what age is the person? .....

N. B.—Write any suggestions as to classes they might like, or other remarks, on back of card.

Please fill out this card and hand to your teacher **this morning,** *if possible. If not, then secure this week the name and address of one possible new scholar and hand in card next Sunday.*

Name of teacher of your class.....

Teacher please collect cards and hand to Superintendent.

When addresses are obtained through the use of such cards a personal letter from the superintendent is sent them:

BRICK CHURCH SUNDAY-SCHOOL,

North Fitzhugh Street, corner of Allen.

ROCHESTER, ..., 190 .

It is not the desire of the Brick Church to increase its membership, or that of its Sunday-school, from those who attend other churches. But we do have a warm welcome awaiting those who have not already chosen a church home.

This letter is a special invitation to you to come and join one of the classes in our Sunday-school, as we are told by a friend of yours that you are not a member of any school at present.

The hour of meeting is exactly twelve o'clock noon. The session closes promptly at one o'clock. We have a beautiful new room seating 1,500, and suitable departments and classes for all ages. Large classes for young men and young women, in class-rooms that open into the main school-room. We try by spirited music, short, earnest prayers, faithful Bible study and a variety of general exercises to please, interest and profit all who come among us.

The visitors' seats are conveniently located near the doors. We will be happy to greet you there, and, after the opening exercises of the school, to show you the various classes.

Please accept this invitation and come next Sunday.

Ever cordially yours,

G. B. F. HALLOCK, *Superintendent.*

In sending such a letter, a card like the one on the following page is enclosed.

3. House-to-house visitation for reaching new scholars is a permanent part of the work of some schools. For

BRING THIS CARD WITH YOU. **HAND TO USHER.**

This card introduces

M .....

Address .....

who accepts an invitation to become a member of the Brick Church Sunday-school, Rochester, N. Y.

G. B. F. HALLOCK, Superintendent.

School meets at 12 o'clock, noon, N. Fitzhugh St., cor. Allen St.

such canvass, the Rhode Island State Sunday-school Association uses the form outlined on the next page.

To conduct such canvass once in a lifetime is one thing; to constitute such canvass as an essential feature of a school's yearly work is quite another thing. The North Baptist Sunday-school, Camden, N. J., consider themselves responsible for the section of the city in which they are thus centrally located, and aim to know through personal visitation at least twice a year the occupancy of every house in that section, with church and Sunday-school status of each member of the household. As a result, quite a large number of new pupils are added to this school yearly. Through a similar plan in the First Baptist Sunday-school, Asheville, N. C., one teacher brought in one hundred and eighty-five children in one year from the slums, places of filth and squalor, washed their dirty hands and faces, cut and brushed their hair, clothed them and brought them to Sunday-school. Out of that number about fifty, or almost one-third, were rescued and saved. Others scattered to different places, some moved away from the city. Some of the brightest boys and girls in the Sunday-school came from this class of people, and are now becoming splendid Christian workers. After remaining

in the Sunday-school for some time they forget the days that are gone and press forward to a higher calling.

HOUSE-TO-HOUSE VISITATION.

District No...... *Sub-District No.*.....

Name of family.....

Residence.....

Language..... *White* ☐ *Colored* ☐

No. in Family Attending S. S.	No. in Family Communicant Church Members.	No. in Family 15 years old and under.	Total No.—All Ages—in Family.

Church Preferences.
Put an **X** opposite the Church preferred.

Advent		Methodist Episcopal	
Baptist		Methodist Primitive	
Baptist Free		New Jerusalem Church	
Christian		Presbyterian	
Congregational		United Presbyterian	
Episcopal		Roman Catholic	
Friends		Universalist	
Jews		Unitarian	
Lutheran			

No Preference . . . ☐

If their denomination is not named above, write it here:

.....

Write name of Pastor of Church attended or preferred:

.....

Are any of family members of Churches in other places? .....

Visitor.....

Visitor's Address.....

PUT ANY REMARKS ON THE BACK OF THIS CARD.

The First Baptist Sunday-school, Concord, N. H., recently completed a card catalogue of all persons coming under the influence of the church, compiled from the lists of pew-holders, church members, members of the Sunday-school, young people's societies and all the vari-

ous organizations connected with the church, supplemented and augmented by the names of every member of every family on the list. The city is divided into districts, and the names on the catalogue have been assigned to volunteer "callers," who have a systematic plan of personal effort for each individual.

4. Another simple plan is with view of enlisting *all* the members of a school in the home missionary work of reaching new scholars. Beautiful announcement cards are placed in the hands of all the pupils, to be used as invitation cards, with an added personal word, if possible, to persons who are not attending any Bible-school or church. This is the spirit and habit that should be cultivated, worked for, prayed for,—if we are to follow our Pentecostal ideal.

5. Now follows another essential feature of this work: the suitable reception and care of new pupils, only so can they be *secured.* The first impression on coming into a school means much to them. The North Baptist Sunday-school of Camden, N. J., feel that the proper assignment of scholars to classes is a matter sufficiently important to occupy all of one person's energies as a school officer. And so they have, as an assistant to the general superintendent, their superintendent of classification, who happens to be a public-school teacher well fitted for this special work. It is to this lady that every new scholar is introduced on entering the school. The first thing that "Teddy" does after the pleasant welcome he receives is to enter his own name, if he can write, in the school album, wherein also are entered data as to his previous Sunday-school connection, if any; age, residence and birthday. Additional blanks are provided for recording what class he is assigned to, and, when leaving, what becomes of him, so far as can be learned. He is thus made to feel at the very start that he is already a

person of importance in the eyes of those who "run" that school, and it is easy to imagine how excitedly he will be telling his mother, after returning home that first day, of how he wrote his name in the big book, and how nice the lady was who asked him questions and thought so much of him.[1]

Enrolment blanks are also used for recording helpful data:

ADMISSION BLANK.

BETHANY SUNDAY-SCHOOL,
Philadelphia, Pa.

.....*190*

Will the Teacher please see that a blank like this is filled up by each New Scholar, whether coming from another School or as a transfer from another Class?

My name is .....

I live at .....

.....*I am* .....*years of age*

I am a member of.....*Church*

If not a member, write NO in the blank.

My father's name is.....

My mother's name is.....

I have.....*brothers*.....*sisters. Their names are*

.....

.....

I work at..... *I formerly attended Sunday-school at*.....

My former class in Bethany was.....

I joined this School, as near as I can remember, about

.....*month*.....*year.*

Teacher's Name .....

Class No.....

THIS INFORMATION MAY SOME TIME BE OF GREAT SERVICE TO THE SCHOLAR.

.....*Secretary.*

[1]Charles Gallaudet Trumbull, *The Sunday-school Times*, February 17, 1900.

In the First Methodist Sunday-school, Boise, Idaho, when the application blank has been filled out and handed to the secretary, the following slip is returned to the teacher of the class in which the new pupil is enrolled:

TEACHER'S SLIP.

NEW SCHOLAR.

Teacher's Name..... *Class No*.....
Name.....
Address .....
No..... *Street*.....
.....

After this scholar has been in attendance two Sundays .....will be enrolled as a regular member of your class.

PHILLIP J. TATE, Enrolling Secretary.

Enrolment slips are filled out sometimes by the teachers.

PROSPECT STREET PRESBYTERIAN SUNDAY-SCHOOL
of Trenton, N. J.

Dear Superintendent:

I have to report that I have enrolled
.....*as a member of my class.*
Member of..... *Church.*
Residence .....
Age.....
Parent's name .....
(Omit last two questions if an adult.)

Yours faithfully,

.....
Teacher Class No.....

Sunday-schools that "succeed" magnify the enrolment of new pupils in some special way. The pledge card has given good results.

PUPIL'S CARD.

I hereby enroll myself a pupil in the

FIRST BAPTIST BIBLE-SCHOOL,
Indianapolis, Ind.

And will try to be punctual and regular in my attendance and to study my lesson.

Name .....

Address .....

Date .....

Date of birthday .....

The United Church Sunday-school, New Haven, Conn., gives each new member a card bearing a pleasant greeting, the calendar of the church services being printed on the back of the card.

UNITED CHURCH SUNDAY-SCHOOL.
New Haven, Conn.

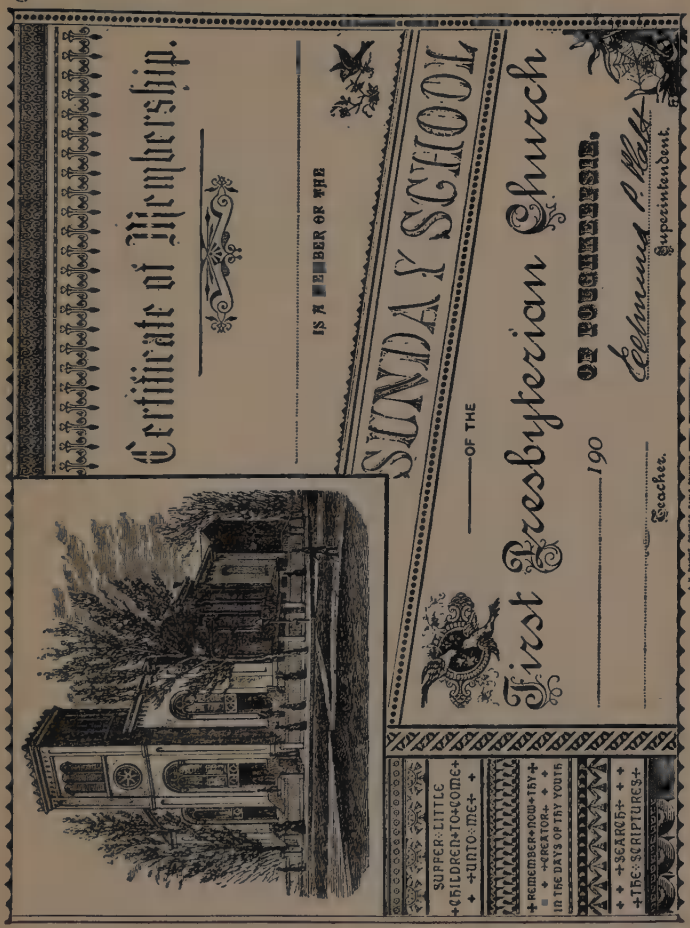
Dear Friend:—We are very happy to welcome you to our Sunday-school, and desire to express to you our most cordial greeting. We shall try to help you to become better acquainted with the Bible, and hope that your relation to Christ may become more real. In order that the greatest good may be accomplished, we expect that you will be regular in your attendance and faithful in the preparation of your lessons. Kindly extend to the other members of your family an invitation to any or all of the services of the Church and Sunday-school. Hoping that we may be of mutual service to each other,

I am *Yours very truly,*

WALTER R. DOWNS, General Superintendent.

On this card, which is about 4x6 inches, appears a picture of the Christ, "Behold, I stand at the door and knock."

Beautiful certificates of membership are sometimes given:



If such certificates and similar gifts[1] seem small in

[1] For an award Bible of flexible leather cover and good print, containing Bible Dictionary and Concordance, I commend Nelson's Teachers' Bible, No. 7,501½ (90 cents net). Address Thomas Nelson and Sons, 37 East Eighteenth Street, New York.

themselves, one has but to listen to the remarks of the recipients to learn that they have been given genuine pleasure, and that another link has been forged in the golden chain of heavenly influences that help bind them to God and to the Church of our Blessed and Divine Redeemer. But to this end our gifts of material things must be sustained by greater things: love, sympathy, spirituality! The secret at the last of securing scholars to a school lies in a *well-ordered school,* absence of confusion, clearness of plan, immediate helpful work, and in that quiet, strengthening, fragrant atmosphere through the Divine Spirit that is ever of those who abide under the shadow of the Almighty.

CHAPTER XII

WAYS OF SECURING CHURCH ATTENDANCE

1. The problem of Christianity has been tersely stated as that of church attendance; and the problem of church attendance as that of getting the children to church. The latter statement certainly cannot be questioned. Would we find the explanation why there are so many non-church-goers, and why others continue the conscientious attendants and sustainers of the Church notwithstanding the maelstrom of modern life, we must look back into the childhood of these people when the one were permitted to neglect Church worship and when the other were required to go, even when averse. And when we inquire of lapsed Christians and lukewarm church members, we find that in youth they were without the religious teaching and church-going habits which were enforced on the youth of those who now, for the most part, are the stanch, strong and devoted members of our churches. In similar early training also we find the explanation of the faithful church-going of Roman Catholics. Rev. Frederick Campbell, Sc.D., recently said: "It is a matter of joy that we have such large numbers of children and youth in the Sabbath-school, for this affords most valuable opportunities to churches and pastors. But it is a matter of lamentation that perhaps the greater number of our Sabbath-school scholars do not attend the regular public services of the Church. We speak of the Sabbath-school as the nursery of the Church; but many more children graduate from the Sabbath-school into the world

than into the Church. It is folly to say that when children reach that age at which great numbers of them drop out of Sabbath-school they will at once drop into the Church in any permanent way. During all their childhood they have been cultivating two habits—that of Sabbath-school attendance, which they now threaten to break, and that of absence from church, which they do not threaten to break. When the only tie between the Church and the youth is the Sabbath-school, with the severing of that tie the youth is lost to the Church. . . . There is widespread complaint at present about the neglect of church-going. Permit me to make a partial diagnosis of the case in the statement that a generation ago parents became lax in encouraging the children in church-going. We now inherit the results of their folly in multitudes regularly absent from the house of God. What you expect men to do when they are grown you must teach them to do when they are young. 'Train up a child in the way he should go, and when he is old he will not depart from it.' If because of nervous infirmity any child be unable to attend both church and Sabbath-school . . . I unhesitatingly say, 'Keep him at home from Sabbath-school, but take him regularly to church.' It is the view of many that public service is for grown people and Sabbath-school for children and youth. This is a great mistake. I like Dr. Herrick Johnson's definition of the Sabbath-school as being 'the Church engaged in the study of the Word of God.' This destroys, as it ought, that line of demarcation between the Sabbath-school and the Church; they are one, and ought to be one. It ought, therefore, to be possible to define the Church as being the Sabbath-school engaged in attendance upon the sacraments and the preaching of the Word; but every one knows that such a definition would falsify the facts. To describe the Sabbath-school as 'the children's church'

is a very grave inconsistency; for if the Sabbath-school be a church, where are the sacraments and the preaching of the Word? Who ever took part in the one or listened to the other in the Sabbath-school? If we are to have church-goers in the next generation we must train them up in this. This can only be done by abandoning such theories on the one hand and by confronting a fact on the other. That fact is the growing disregard of parental obligation. Where parents view the Sabbath-school as the children's corner of the church, as the nursery their department of the home, and attend church without them, both parents and children should be specially dealt with. And when parents do not themselves attend church, as is true in many of our Sabbath-school families, and merely send their children to Sabbath-school, the Church must be both father and mother to the little ones and gather them for its public services. Constant attention to this need of childhood will alone establish the church-going habit. Neither for childhood nor for coming maturity can the young afford to miss the public services of the house of God. You may say that children will not understand the sermon. Are you sure that all older people comprehend its divine truths? Could one per cent. of this congregation tell this minute what their pastor preached about last Sabbath? Could one-tenth of one per cent. give an intelligent account of his discourse? The benefit of church-going, whether to old or young, is not only in possessing an understanding and memory of the discourse; it is, rather, in the whole influence of the service, of which the sermon is a minor part; in the personal association with Christian people, in the character of him who stands as God's living messenger, in the impression produced by song and sacrament and prayer, in the hush of the devout assembly and awe-inspired by the very architecture of the sacred

building. The child who is not enjoying all this is deprived of the holiest and most uplifting influences which are open to mankind." [1]

If our Sunday-school work fail, then, of securing the attendance of pupils upon the church services of worship, we have failed pitifully! Indeed, we have largely *lost* our years of toil, lost our youth! and lost their services to God's Church and Kingdom! Does this appear an extravagant statement? The Rev. Alfred Rowland, in a recent article in the *British Weekly*,[2] referring to the mooted question, "What becomes of all our Sunday-school scholars?" told of a teacher who attempted to trace a hundred of the old pupils of the school. Out of the seventy-seven cases in which he was successful, he found that only two were attending church regularly, while thirty-nine had become confirmed drunkards. This may be an exceptional case. I believe it it. But let our many depleted churches say whether or no the children of their schools, so much as half of them, have become attendants and supporters of the Church! All of which throws a singularly strong light on the need of definite effort in instilling the children with the duty of church attendance and of bringing them into church-going habits. By what means can this be accomplished?

2. Methods of interesting children in Church services of worship. First, we ought in all possible ways to enlist the co-operation of the parents. The task is doubly hard when they are indifferent. The First Presbyterian Church of Newport,, R. I., has found it helpful to print Rev. Dr. Campbell's article, quoted above, in the form of a leaflet for

[1] Extract from an address before the Kings County Sunday-school Convention in the Baptist Temple, Brooklyn, N. Y., November 20, 1902, published in the *Christian Work and Evangelist* January 17, 1903, p. 112.

[2] December 19, 1901.

distribution among parents. Similar literature is also placed in the hands of parents at convenient seasons. We do well also to disillusion those who reason, "My children do not care to go to church, and I do not believe in compelling them to go." Would these same parents so reason of secular education? If so, the State comes in to be wisdom for them, and to say that the child *must* go to school. Children do not *want* to do many things; sometimes they do not want to wash their faces, go to bed, or give up painting a window with shoe-blacking. Children of indulgent parents have a lot of good times; but those same children may some day despise the folly that indulged them.

Our effort must also be with the children. The church services should usually be announced in the school. Where the school meets before the church service, the announcement is made just before the closing of the session, and all who can are urged to attend. In the Central Christian Church, Lexington, Ky., the closing exercises of the school are omitted and scholars and teachers pass directly from the class-rooms to the church auditorium. The pastor, Rev. I. J. Spencer, says: "As a result of this method and the earnest co-operation of superintendent and teachers, 77% of the entire school attend the church services." The minister preaches at eleven o'clock, usually on some part of the ample Sunday-school lesson, giving much study to its preparation to make it graphic and helpful to the younger pupils. Church attendance is further encouraged through credit, therefore, in the records of Sunday-school work; reports of church attendance for the Sabbath, or the preceding Sabbath, being made to the teacher and credited to the pupils in the class records.

Again, in the opening exercises of the school the superintendent or pastor may request all pupils who at-

tended the last morning service of worship in the church to rise or to raise the hand. Such request may not be advisable every Sabbath, but an occasional request of the kind is a reminder to the whole school that their doings are followed with solicitous interest, and this will be kindly encouragement and admonition to church attendance.

In the First Baptist Sunday-school, Jamestown, N. Y., the reports for the day include the attendance at church of those present in the school. If the per cent. of church attendance is smaller than usual, attention is always called to it.

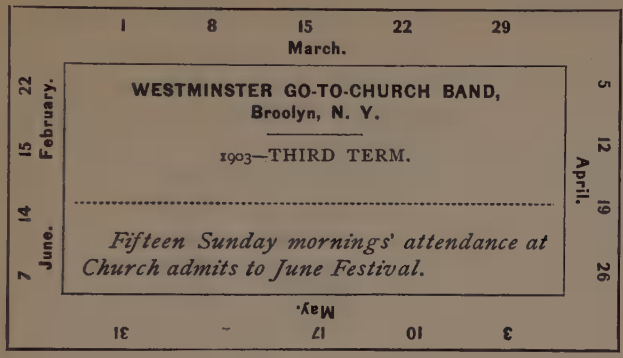
In Trinity Presbyterian Church, San Francisco, Cal., in the quarterly reports classes have rank according to the record of their church attendance, *i.e.*, are numbered 1, 2, 3, etc.

In the Baptist Temple Bible School, Brooklyn, N. Y., the class in the Intermediate Department having the best percentage for church attendance gets a banner; and in the Junior Department a flag.

In some systems of marking, attendance on one of the Sabbath services of the church is necessary for securing a "perfect mark" in the Sunday-school.[1]

The plan originated by the Rev. Byron H. Stauffer of Grace Methodist Episcopal Church, Buffalo, N. Y., has been variously modified by other workers, and as explained by the Rev. Frederick Campbell, Sc.D., of Brooklyn, N. Y., is as follows: Let the pastor give out cloth-covered tickets like the one on the following page, covering the dated Sabbaths of a certain period, and, after addressing the Sunday-school on the duty and privilege of church attendance, personally go through the school and place one ticket in the hands of each individual, young and old, scholar and teacher. This brings the

[1] See Chapter IX., on Ways of Securing Regular and Punctual Attendance and Perfect Records.



pastor into personal touch with each in the matter of an invitation to come regularly to church Sabbath mornings. Many will not use the cards, but never mind. Let the younger ones, up to sixteen years old, who are found to be using them regularly be enrolled, and each Sabbath the roll be marked as they present their tickets for the punching out of the dates at the entrance of the church. Then let the roll be constantly displayed, so that it will be a stimulus to faithful attendance, as absences are likely to be noticed. Have a perfectly faithful boy as "ticket inspector," armed with a ticket punch, at each door; he must show no favors; have another faithful person mark the roll. Each ticket should be numbered, when it is found who are using the tickets, and similar numbers should be placed against the name on the roll. This will facilitate rapid work in marking the roll as the children arrive, perhaps in a crowd. The absences allowed each term are ordinarily ample to meet experiences of sickness; if a child avails himself of this absence allowance for merely selfish purposes, and then must be additionally absent by reason of sickness, he has lost his prize. Be strict, yet not merciless. Set aside certain pews for the use of the children, and have the Junior Committee of the

Christian Endeavor Society sit with them and watch over them. But where parents attend, have the children sit with them, that the idea of the family and of the family pew may be cultivated in the house of God. Do not necessarily preach to the children each Sabbath, but throw in an occasional illustration for their benefit, also allude to them in prayer, thus making them conscious of the recognition of their presence. Very early in each term bring the children forward and have a demonstration, perhaps accompanied with a children's special hymn. The sight will impress and move the people; address the people concerning them, and address them concerning what they have undertaken. As for the reward, at the close of the first term in the Westminster Presbyterian Sunday-school the successful ones were taken to Glen Island by steamer; at the close of the second term they were taken to a restaurant and given hot chocolate, and then given a sleigh-ride to Prospect Park and Coney Island Boulevard; at the close of the third term, admittance to the June festival was the reward.

As for the results, Dr. Campbell says: "It has revolutionized my morning congregation. When I came here I could hardly count six children at morning service. Now I have ninety-three children up to sixteen years of age enrolled in this band. They are not only sitting in the designated seats, but they are all over the church, and the order is so excellent as to be commented on by the older people. Their voices ring out in song very beautifully. Moreover, by this means we are making church-goers of many who were not being made such by their parents, and whose parents in many cases were not themselves church-goers. A recent examination of the roll when I thought it contained ninety instead of ninety-three names showed the following results: Fifty families are represented by ninety children. Sixteen of these

families send thirty-three children to church whose parents, one or both, are members of our church. Thirty-four families send fifty-six children to church whose parents, neither of them, are members of nor regular attendants at our church."

This plan, *The Church Economist* says, has been tried in over sixty churches, and in almost every case with success.

In other Sunday-schools text-books are used, in which are written the text of the morning sermon at the home church or at any church which the pupils may have attended while away from home. All who are faithful with these records receive books at Christmas time. Where text-books are not used, pupils who report that they have attended church are sometimes asked to give the text of the sermon.

In the North Congregational Sunday-school, St. Johnsbury, Vt., the pastor distributes cards on which the pupils mark a cross each time they attend church. And at Christmas time Bibles and books are awarded for perfect attendance.

The Church of the Covenant, Chicago, aims for more than mere attendance, through a Department of Christian Nurture, "designed to include various agencies for the methodical inculcation of divine truth, with special reference to young people." The plan of "sermon outlines" has proven a valuable aid in this work, the purpose being to secure not only attendance upon divine worship, but attention to the sermon as a part of the worship; to fix the truths presented in the sermon so clearly in the minds of the youthful hearers that in their own language they can re-state those truths; and to cultivate a habit of individual appropriation which shall be lifelong in its influence. The outlines are written by pupils and handed in for criticism. No notes are allowed to be taken dur-

ing the sermon, and no assistance is permitted in preparing the outlines. The award for the best outline is made by committees of examination composed of Sabbath-school teachers. The writers are divided into four ages —under twelve years, between twelve and fifteen, between fifteen and eighteen, and over eighteen—and each age has its own committee, which is so appointed that no teacher is called upon to pass on the book of his own scholar. The books appear by number only, and the award is made without knowledge of the names of the writers. Impartiality is thus effectually secured, and the award rests upon the ground of merit only. According to the rules printed in each book, the outline must contain the text and the Scripture passage, and as accurately as possible the theme, the thought and the progress of the sermon.

Again, we need to know the church status of every pupil. Do we? Yet we are supposed to be faithful shepherds and bishops of souls! The following is a suggestive plan:

CLASSON AVENUE SUNDAY-SCHOOL,
Brooklyn, N. Y.

SPECIAL REPORT

in regard to the Scholars in Class No......

NUMBER.

.....*are members of this Church.*

.....*are members of other Churches.*

.....*were baptized in Infancy.*

.....*attend services in the Church.*

.....*are members of Y. P. S. C. E.*

.....*Teacher.*

Dated,.....*190*

Whatever our method, we must remember that the en-

couraging of church attendance by personal interest and example is more important than rewards and honor rolls or admonitions. Our example as teachers and Christian workers, and our personal care of the pupils as individuals, are more persuasive than words and "marks." A child at first does not go to church from the abstract reason that it is right; but a child is mightily influenced because others go. What we are and do is tremendous in its influence above what we say and admonish others to do.

3. But along with "marks," personal interest, encouragement and personal example, we need to *indoctrinate* our youth in the offices of the Church and its place as the great agency which God has placed here for the work of His Kingdom, and in their privilege and duty in the Church! Only so and by the Spirit of life as it is in Christ can we place our youth upon a rock and make them pillars in the temple of our God, even those that will abide forever.

CHAPTER XIII

SPECIAL DAYS WITH SPECIAL SERVICES

A STRONG aid in rendering a real service, and in opening the way to a larger one, is that of the observance of certain days by special and appropriate services.

1. Rally Day holds first place in the calendar of such days. It is variously called Rally Day, Roll-call Day, Reunion Day, Home-coming Day, but with one meaning: the *rallying* in an annual gathering, at the usual Sunday-school hour of a day appointed, of pupils after the (summer or vacation) time when scholars and teachers have been separated.

The North Baptist School, Cambridge, Mass., has Reunion Day in the fall; and Rally Day earlier in the year, when scholars and teachers may be prone to grow careless, to inspire them with fresh enthusiasm. Usually, however, but one Rally Day is observed by schools, and that generally in the fall.

The First Baptist School of Waterloo, Ia., does a splendid work through what it calls "Rally Week." On Monday this special invitation is addressed to scholars:

> *Waterloo, Iowa, Oct. 21, 1901.*
>
> .....
>
> *You are especially invited to a Rally of the First Baptist Sunday-school at.....o'clock, Sunday, October 27th, in the newly decorated church. This card is sent you because I do want you to come, and shall look for you in the class.*
>
> *Remember the Social Entertainment at the church on Wednesday evening from 7 to 8:30.*
>
> .....

These invitations are mailed through special "post-offices," arranged in the various districts in which the members of the school live, where they call to receive mail at certain hours: in the morning before school, at noon, and after school till six o'clock. As they receive their mail they give the name and address of their teacher, and their own names are checked off by the Sunday-school postmistress, who notifies the teacher if any member of a class fails to appear.

During Monday, Tuesday and Wednesday the teachers visit their scholars in their homes, and hold at least one class gathering. Private letters to the scholars are also written by the teachers and sent out on Friday.

On Wednesday a card is sent out giving the programme for the week: a social on Wednesday evening; a prayer and praise service Thursday evening; a Rally Bible Study class in the Y. M. C. A. auditorium Friday; while Saturday is reserved for preparation for the Sunday Rally service. The special feature of this service is the Cradle Roll Reception and Dedicatory Prayer. The roll of the members of that department is called by the superintendent, and some representative of the family, usually the mother, comes forward with the baby. The superintendent gives a short address of welcome, and the pastor offers the prayer. The class reunion gives the teachers an opportunity to meet their scholars, to enroll new members, reorganize the class and outline the work for the future. The young people's service of Rally Week is under the auspices of the Sunday-school, as is also the Sunday evening service of the church.

When Rally Day is confined to the service of the Sabbath, work must yet be done if the effort is to be successful. In the successful schools, printed invitation cards for the day are regarded as a necessary part of the preparation, care being exercised that no member of the

school be omitted. Such invitation cards are freely used also among strangers:

> **THE SUNDAY-SCHOOL OF THE FIRST BAPTIST CHURCH**
>
> *Extends to you a most cordial invitation to attend its sessions immediately following the preaching service each Sunday morning from 11.45 to 12.30.*
>
> *You are invited especially to be present next Sunday, October 6, our "Rally Day" following the vacation period. This would be a very favorable time for those who have not been with us regularly of late to join our school, as all the classes begin a new series of lesson studies next Sunday.*
>
> *Please accept this as a personal invitation, and be assured of a hearty welcome for yourself and any friends you may bring with you.*
>
> CONCORD, N. H., October 4, 1903.

Not a few schools give invitations to Rally Day services by the use of printed or mimeographed postal cards, signed by the superintendent, and sometimes also by the class teacher.

The programme for Rally Day may be the usual school programme, including a roll call of members, and with special music and addresses. There is always fresh impetus and enthusiasm through such service and the attendance of the school *en masse*.

An address on the general topic of study for the ensuing year is always appropriate and helpful.

In the Baptist Temple Bible School, Brooklyn, part of the Rally Day programme is the pinning of a blue ribbon on each one present, as a token of loyalty to the work for the coming year.

2. Children's Day is another special day that is generally observed. This is the day when the members of the school are encouraged to do their part in spreading Sunday-schools over the country. Frequently the morn-

ing service of the church is devoted to this special work, with exercises by the school or with a sermon for the children and attendant appropriate exercises. When the day's programme is confined to the session of the Sunday-school, helpful suggestions for the service may be obtained from any one of the publishing houses of the several denominations.

3. Graduation Day, or a day for the awarding of diplomas, giving of rewards, reading the Roll of Honor, etc., is another red-letter day. Children's Day and Rally Day are used for this purpose, though some schools mark the importance of such features of the work through setting aside a special day for their observance. In the Bethel Presbyterian Sunday-school, East Orange, N. J., the graduating exercises are held on the last Sunday of each year, when the pupils from the Primary Department are publicly examined and admitted into the Intermediate Department. The pupils from the Intermediate in their turn are examined in a course of lessons and exercises which they have been taught during the year, and admitted to the Main Department of the school. Certificates are furnished to each class, and prizes are awarded for regular attendance during the year.

4. Parents' Day. In addition to these days specially for the members of the school, there is a beautiful custom of observing Parents' Day, a time set apart for the parents and grown people, when special effort is made to have them present in the school, that their interest may be stimulated in all its work, as also in the special work for their children.

The Washington Street Congregational School, Toledo, Ohio, regards Easter, Children's Day, Rally Day and Reception Day as "Parents' Days"; and this gives us the helpful suggestion of regarding all special days as Parents' Days.

The Brick Church, Rochester, N. Y., gives special invitations to parents for such services.

PARENTS' DAY.

CHILDREN'S DAY we celebrate in the Sunday-school in June each year; but there is a new day we propose to celebrate. It is called PARENTS' DAY. It will be observed in the

BRICK CHURCH SUNDAY-SCHOOL,
Fitzhugh Street, cor. Allen, Rochester, N. Y.

SUNDAY, APRIL 26, 1903, AT 12 O'CLOCK, NOON.

Mr. and Mrs. .....

Dear Friends: We earnestly desire that the parents of every scholar in our Sunday-school shall be present at the exercises of Parents' Day, Sunday, April 26th, from 12 to 1 o'clock.

You are most cordially invited and urged to come. Ushers will meet you at the door and show you to good seats, Come even if you can stay only a part of the hour.

.....*Teacher.*

W. R. TAYLOR, *Pastor.* G. B. F. HALLOCK, *Superintendent.*

A plan varying somewhat from the above, and having a helpful suggestion, is expressed in the following card:

Dear Mr. .....

Believing you are interested in the work of Calvary Baptist Sunday-school, of which your ..... *member , we cordially invite you to visit the Intermediate Department, in the Sunday-school house, on Parents' Day, Sunday, December 2, 1900.*

A hearty welcome awaits you at any time during the session from 9.30 to 10.50 a.m.

Sincerely yours,

Mrs. C. E. MOWER, Asso. Supt.
Miss SARAH E. WHITE, Assistant.

New York City.

5. "Old Folks' Day" is familiar to us, and dear to us —surely a gracious idea; the service being for the aged people who cannot often come to the services of the church.

On the front page of a recent programme for "Old Folks' Day" in the Bethany Presbyterian Sunday-school, Philadelphia, is the picture of President McKinley's mother. Under this is a list of the aged people of the church with their ages. On the last page is a list of aged invalids who are unable to attend the services, their names and addresses being given. The songs in the programme are old favorites; and on the last page of the programme is this beautiful poem for the aged:

GROWING OLD

The tallest lilies droop at eventide,
The sweetest roses fall from off the stem;
The rarest thing on earth cannot abide,
And we are passing, too, away like them;
We're growing old.

We had our dreams, those rosy dreams of youth;
They faded, and 'twas well. This after-prime
Hath brought us fuller hopes; and yet for both
We drop a tear now in this later time
To think we're old.

We smile at those poor fancies of the past—
A saddened smile, almost akin to pain;
Those high desires, those purposes so vast,
Ah, poor hearts! They cannot come again!
To think we're old.

Old? Well, the heavens are old; this earth is, too;
Old wine is best, maturest fruit most sweet;
Much have we lost, more gained, although 'tis true
We tread life's way with most uncertain feet,
We're growing old.

We move along, and scatter as we pace
Soft graces, tender hopes on every hand;
At last, with gray-streaked hair and hollow face,
We step across the bound'ry of the land
Where none are old.

6. Special days common to old and young. Christmas, Easter, Independence Day, Thanksgiving and New Year's Day are days that belong to all, older people and children alike, members of the Church and people outside of the Church. In many Sunday-schools Christmas and Thanksgiving are days when the children are taught the value of the privilege of giving.

In the Walnut Street Presbyterian Sunday-school, Philadelphia, the idea of making the Christmas anniversary a time when the scholars should receive anything from the Sunday-school was abandoned years ago. The great point of the Christmas service in this school is the privilege of *giving*. The first opportunity is the dropping of an apple or a potato into barrels which stand at every door the evening of the Christmas service. Then turkeys, vegetables, groceries, and everything that can possibly be brought into the church are brought that night by classes and scholars and are piled up when called for on the platform and pulpit, making a tremendous object lesson by the time they are all presented. Money, of course, is brought at this time, and articles that cannot be carried to the church, such as tons of coal and the like, are reported on the class lists, which are read out by the superintendent at this time. All the funds and provisions are then turned over to the church visiting committee, which sees that they are properly disposed of throughout the needy poor of the community. Some classes which prefer to give their offerings directly to a church family or a hospital, of course have the privilege of doing this. But in most cases the provisions are

disposed of by the visiting committee, who best know the needs of the community.

A similar idea is set forth in the following letter of invitation:

BETHANY PRESBYTERIAN CHURCH SUNDAY-SCHOOL.

Philadelphia, December 22, 1902.

To the Fathers and Mothers, and the Merry-Hearted Boys and Girls:

Happy Christmas Greetings.

You are cordially invited to come and be glad around our Christmas tree, on Friday Evening, December 26th, in the Sunday-school Hall.

The joy bells will ring longer and sweeter in the heart of every one that brings a gift, however slight, to gladden some one less favored.

You may like to bring an apple, or a potato, or some sugar or tea, some coffee or canned fruit or cereals. The door-men will receive these things as you enter the hall.

Wishing you a Merry Christmas and a Happy New Year, I am, Yours lovingly,

A. S. HARLOW.

In the North Avenue Baptist Sunday-school, Cambridge, Mass., which believes in the children having the joy of receiving at Christmas time, on Saturday afternoon preceding Christmas the members of the Primary class and their fathers and mothers are invited to the chapel, where a Christmas tree awaits them. The parents are invited to send in *one* present only. If any child has not been provided for by the parents, a reserve supply furnishes each child with something. A bag of candy also is usually given to each pupil.

Sometimes the giving and receiving are combined, the scholars bringing gifts for other schools or less favored children, and receiving from their teachers some small remembrance.

The Thanksgiving, or Harvest Home, festival is essentially a time for sharing the good things of life with others. On all special days appropriate decorations are used more or less; and at the Harvest Home festival the colors of autumn are represented, not merely by foliage and berries, but also by the rich coloring of the vegetables which are to be distributed after the service among those who most need them or to whom they will represent the thoughtfulness of the school. No other appeal ever meets with a more joyous or generous response than the request for fruits and vegetables, bread and flowers, or for any of God's great food gifts to earth. Older members of the church, as well as younger members of the school, delight themselves in this service, which is usually held at the hour of the Sabbath morning worship, with a special sermon by the pastor and some simple exercises by the school, the latter, perhaps, being confined to singing. Those schools—however poor in this world's wealth—that have never held such a service will need to try but once to find it possible, and to find surprise, too, in the generous gifts of potatoes, turnips, carrots, cabbages, corn, pumpkins, celery, onions and other things that make "good dishes," and that can be made to brighten and strengthen many homes. This festival service, too, is one that beautifully develops the spirit of giving.

NEW YEAR'S FESTIVAL AND POUND PARTY

FOR THE

NORTH AVENUE BAPTIST SUNDAY-SCHOOL,

Monday Evening, December 29, 1902.

DOORS OPEN AT 6.30. REFRESHMENTS AT 7.00.

ENTERTAINMENT AT 7.45.

Please bring *one* or *more* pounds of groceries, vegetables, or clothing for the needy of our city.

The North Avenue Baptist Church of Cambridge, Mass., holds a festival and pound party on New Year's Day, announcement of which is made by card, such as appears on the preceding page. The donations at this time are used by the church committee among needy families during the winter and spring.

Again, New Year's Day is made a time for social intercourse. The First Baptist Sunday-school of Waterloo, Ia., holds New Year's receptions, with entertainment, through the afternoon and evening. Hours are mentioned on the invitation programmes that children of about the same age may attend at the same time.

Where the day is not observed with a social or entertainment, a pleasant custom with some is that of sending out cards with New Year's greetings to the members of the school.

Easter must ever stand at the centre of our Christian teaching, even as it is at the centre of our most blessed hope. Is there a day of the year so welcome as Easter? so full of assurance and joy? coming as it does with birds and flowers, and with its message of victory and immortality! It is the day that gives meaning to other days, and meaning to life; and that gives challenge to death and the grave! Old and young rejoice in this day, and the school that does not make much of it, and the most of it, must be slow, indeed, and veiled of heart. For programmes and suggestions for this day, schools cannot do better than apply to the publishing houses of their respective denominations, where printed order of services can be secured as desired.

Independence Day, or the Sabbath preceding the "Fourth," affords opportunity for a patriotic service with less noise than that of the politicians, and a service doubtless more sane and helpful.

For such service in the Sunday-school, the programmes,

the decorations, the invitations, all can be of a stirring and pleasing character. A principle to be remembered in this service, and in every service, is to do our *very best* to make the service as strong and interesting and pleasing as possible, and to extend the notice of the service, that the attendance may be as large as possible.

The First Church Sunday-school, Burlington, Vt., issued a beautiful card in colored inks, bearing announcement of Independence Day service:

THE

"GOOD CITIZENSHIP"

PSALM.

PATRIOTISM.

He that walketh uprightly,
And worketh righteousness,
And speaketh the truth in his heart.
He that backbiteth not with his tongue,
Nor doeth evil to his neighbor,
Nor taketh up a reproach against his neighbor.
In whose eyes a vile person is contemned,
But he honoureth them that fear the LORD.
He that sweareth to his own hurt,
And changeth not.
He that putteth not out his money to usury,
Nor taketh reward against the innocent.
He that doeth these things shall never be moved.

LOYALTY.

PSALM 15.

On the reverse side is a cordial invitation to the special service, signed by the superintendent of the school.

The North Baptist Sunday-school, Camden, N. J., gave out a beautiful booklet one year, with the cover in the form and colors of the American flag, and with information in the book regarding the wealth of the State and the religious statistics of State and city, with a brief history of the church. On another Independence Day ser-

vice a beautiful silk flag was given by the church to the school, and it has been suspended in the main auditorium ever since then. On the same day each one in the school session received a flag, "The Star-Spangled Banner" was sung, and a thousand persons stood as each waved a flag in the chorus. What a beautiful sight! What an impressive lesson of patriotism! What common enthusiasm! What better could develop *esprit de corps* in a school? We are not surprised that this is one of the services most largely attended of any during the year in the North Baptist School.

7. Miscellaneous special days.

The annual picnic or outing is a festival day that no school, however small, can afford to omit from its calendar. Such occasions mean much to the children, and much to some parents who find refreshment and joy in the relaxation and pleasure of this one day's outing. Such days, too, open the way for closer association of teachers, pupils and parents, and enable us to teach that the Christian religion is not all solemn study, that the blessed God desires to pour into our lives, as He has poured into His world, joy and sunshine, strength and gladness, song and fragrance, and all that is needful to make life one of hope and cheer.

The spirit and purpose of the annual outing day of the school may find expression in other ways and seasons: through teachers having an "at home" for their classes, or going with them to the woods, or to the city park, or for a trolley ride. There are many things that can be done that will at once strengthen bodies, brighten minds and endear pupils to their school. The Primary Department of the North Avenue Baptist Sunday-school, Cambridge, Mass., on a Saturday afternoon in June gather on the church lawn for games and a social time. Special invitations are sent to the babies and their mothers. The Interme-

diate and Main Departments have similar days. In some schools the young men never fail of "camping out" for a season in the summer, being accompanied by their teacher, superintendent or pastor.

Entertainments, stereopticon lectures and concerts for the purpose of bringing together the pupils and the older people for social purposes, or as a special treat *just for the school,* is a good plan. In our entertainments we can at once avoid the harmful and the vulgar, and give the school an evening's good laugh and royal good time. What is more innocent and amusing than "Punch and Judy," or a good humorist and impersonator, or an evening of legerdemain? Again, the reading of some play, in which the parts are largely taken by older members of the school, is of interest. Such entertainments should, of course, be interspersed with others of a different nature, but none should be so "serious" as to fail to entertain, which is the purpose of these evenings. The entertainments, too, should not be so frequent as to seem common or prove a burden. The Spring Street Presbyterian Church, New York, has had the habit for years of giving an entertainment, concert, or stereopticon lecture to the school as often as once a month. Such entertainments are always free.

To magnify the privileges of pupils, some entertainments are given to which *only* members of the school are admitted, no one else being admitted on any pretext or consideration whatsoever. At other times pupils are given two or more extra tickets for the use of parents or friends. Such is one way of showing regard for the social interests of our youth. We can then save them from much that they ought not to do, temper their social energies, and meet their immediate need of a social good time,—a need that has been divinely implanted. Happily, modern psychology makes it clear that our duty is

to meet that need, and makes it clear also that the "play periods" are exercises for the development of lives, and serve as a ladder for higher stages of development and cultivation.

8. In the request of children to take part in a Sunday-school entertainment, discriminating judgment must be shown. The pupils of the church school are usually pupils of the day school, with the burdens of lessons and study. Our requirements of Bible study, too, are (or ought to be) considerable. We must not, therefore, ask too much; nor should we repeatedly ask the same ones to the exclusion of others.

In the First Westminster Presbyterian Sunday-school, Keokuk, Ia., the Primary classes are given most of the programme in public exercises; the school believing that little children are most appreciated in public. And this plan prevails with many schools. There is much to be said in its favor: the freedom of little ones from other duties, the unconscious age that makes their appearance a pleasure and free from any nervous strain, and the satisfaction of older people in their efforts.

The superintendent of the Belleville Congregational Church, Newburyport, Mass., Mr. George A. Dickey, makes a point that is not always considered, in saying, "We do not have children take individual parts to any extent. We use groups. We do not like to make the *child* conspicuous."

9. Such are some of the means of showing our heart interest in the members of our Sunday-schools, and in their homes and friends; thus, the way is opened for a larger service, and, we trust, for leading them by love, that gift divine, into the knowledge of Christ and of the joyous service of His Kingdom. How earnest should be our prayer that we may be as "wise as serpents and harmless as doves."

CHAPTER XIV

OFFERINGS

OUR teaching is incomplete unless it include the duty and the privilege of giving, the bringing of our offering as a part of our worship for the great work of the Kingdom. This teaching should be so thorough that the necessity and joy of giving be ingrained in all our youth. Their systematic gifts are of value far beyond the immediate value of the gifts themselves. It is the habit of giving in youth that lives on to old age. The spirit of giving is required also by the true spirit of worship. Parents cannot do all things for children,—cannot sing for them, worship for them, repent for them, wholly pray for them, neither can they give for them. No one thing is more helpful in developing the spirit of devotion and in revealing the claims of the religion of Jesus upon *all* things secular and sacred than the teaching of God's requirement of our systematic offerings. "Upon the first day of the week, let EVERY ONE of you lay by him in store as God hath prospered him."[1] How, then, inculcate the beautiful spirit of giving, the importance of *each* having a share, and thus maintaining a sustained interest in systematic contribution?

1. Ways of inculcating the spirit of giving. A plan which is being increasingly adopted is that of the *envelope system* for the offerings of all members of the school above the Primary Department; envelopes being given for the usual weekly offerings, also for the Missionary

[1] 1 Cor. 16: 2.

and Birthday offerings, the envelopes being lettered with the name of the church, also bearing the class number, and in some instances with a blank line for the name of the contributor. As a part of this system, some schools have a "Contribution Card" for the signature of pupils at the commencement of each fiscal year, bearing the simple pledge, "I intend to give to the Sunday-school *each week* the amount placed opposite my name."

The Central Christian Bible-school, Lexington, Ky., finds that the envelope system trains the pupils to contribute regularly every week, and helps to form the habit so necessary on the part of church members. The church financial secretary says, "Every child from the Sunday-school becomes a regular contributor to the church."

In the Olivet Sunday-school, New York, two envelopes are used: one being marked "confidential," in which officers and teachers place their gifts for the support of the school; the other being for the missionary offering of officers, teachers and scholars, no portion of which is used in the school or church. Though the members of the school are mostly poor, the missionary offering amounted last year to nearly thirteen hundred dollars.

A similar plan is that of the North Baptist Sunday-school of Camden, N. J. This school maintains two funds, the Sustaining Fund and the Benevolent Fund. The Sustaining Fund is contributed to every week, and the Benevolent Fund every month, although weekly offerings to the latter are encouraged. Each class uses two small bags for the offerings, the smaller one for the benevolent offering, the larger one for the sustaining fund and the Sunday-school register. The distribution of these bags to the various classes is a part of the opening exercises, and the bags are filled and made up at the teacher's convenience before lesson study. All the regular school expenses are met from the Sustaining Fund, and a cer-

tain amount is paid annually to the Musical Directory, which has charge of all the music of both Sunday-school and church.[1]

In the Brownell Street Baptist Church, Fall River, Mass., where the class envelopes are used, the secretary, in reading his report, gives the names of the five classes having the largest collections, but the *amounts* of the collections are *not* given, thus leaving the amount sufficient to be one of the highest unknown. The school reports increased collections without the necessity of making direct appeals for money. This is one of the very best of plans, helpful, simple, unquestionable, stimulating the interest of pupils; and a plan that has been adopted by other schools with peculiarly gratifying results.

A particular feature of the Second Collegiate Church, Harlem, New York, is the systematic offering—a system which was first started by Mr. Frank A. Ferris years ago in the old Fourteenth Street Presbyterian Church, New York City, where it was carried out to such perfection that the school there has been known to go through the year without a single omission of offering; that is to say, each scholar present made an offering without a single failure. The Second Collegiate Church, Harlem, using the same system, has gone through the year with only thirty-one omissions out of sixteen thousand offerings! The system is to have a class sheet with the names of the teachers and pupils, which is used for one quarter; on this sheet each Sunday the amount of offering is put opposite the scholar's name, care being exercised to avoid competition in giving, to teach the scholars that the offering is as much an "act of worship" as any other part of the service, and that each is to make an offering such as each can afford to give regularly and each Sunday;

[1] *The Sunday-school Times*, January 12, 1901, pp. 19-20.

the amount, if possible, not to vary and not to be influenced by the gifts of others, that it should be made a matter between themselves and their Master. At the close of the school in the spring the school issues vacation envelopes which have upon them spaces marked for each Sabbath during the vacation season, and a request that the pupils place in them their regular offerings and return the envelopes when the school is resumed in the fall. This makes a continuous offering during the year.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him."

VACATION ENVELOPE FOR 1900.

"The Weekly Offering."

BIBLE-SCHOOL OF THE SECOND COLLEGIATE REFORMED CHURCH OF HARLEM, N. Y.

From.....

June		July					August				Sept.	
17	24	1	8	15	22	29	5	12	19	26	2	9

Total, $.....

"Remember the words of the Lord Jesus how He said, it is more blessed to give than to receive."

If we may judge plans as well as people by "their fruits," then this plan is an exceptionally good one, resulting in offerings that, in proportion to membership, far exceed most schools.

The "Penny Fund" of the First Baptist Sunday-school of Waterloo, Ia., is suggestive. The superintendent distributes bright new pennies to the scholars on condition that the pennies will be returned at the end of the year with their earnings. The children are urged to earn

the money or save it by self-denial. The school has received as a result of this effort as high as three hundred and fifty dollars in one year,—the money being apportioned to the missionary work of the Baptist Church at large.

The awarding of a beautiful silk or plush banner, lettered "Banner Class," from quarter to quarter, to the class making the largest collection per capita, is another plan. In awarding such a banner, St. Paul's Methodist Episcopal School, Lowell, Mass., makes allowance for age. For example, class "A," under fifteen years of age, would only contribute one-half as much per member as class "B," who are over fifteen years of age, to win. Class "A" contributes twenty cents, five present, four cents per member. Class "B" contributes thirty-five cents, five present, reckoned as *equivalent* to three and a half cents per member.

The Second Baptist School, Holyoke, Mass., has a plan that merits special mention. It is the aim of the superintendent to increase the average attendance of the school, and at the same time to see that the collections from Sunday to Sunday keep pace with the increased attendance. For this purpose a chart was arranged upon the basis of the collections of the previous year as related to the average attendance. This proportion was found to be three and three-fourths cents per member per Sunday. The collections for every Sunday are shown in red lines, and the attendance in black lines, and if the exact proportion of three and three-fourths cents per member had been maintained *every* Sunday, these two lines for any particular Sunday would, of course, coincide.

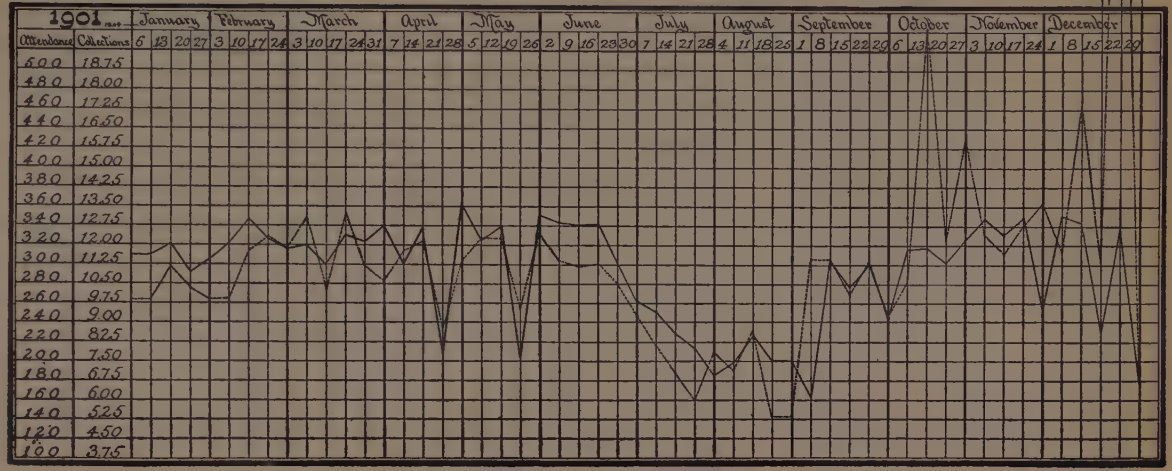
We can readily determine from the chart that collections fluctuated. On the particular Sunday in December where the red line (which is represented by the dotted line in the cut, page 213) goes over the top of the chart,

SECOND BAPTIST SUNDAY SCHOOL

Olympia Mass

Record of Attendance and Collections.

Attendance ___
Collections .....



"WAYS OF SECURING REGULAR AND PUNCTUAL ATTENDANCE AND PERFECT RECORDS."

the collection was thirty-eight dollars, a special contribution having been made that Sunday by the men's Bible class.

The birthday box is another opportunity of deepening the spirit of giving, and with profound spiritual impression. The pupils who have had birthdays during the week previous come forward with birthday pennies and drop in a penny for each year of their age into the box or jar, when (in the Primary Department) a hymn is sung and a prayer offered.

BIRTHDAY PRAYER.

"We thank Thee, our Father, that Thou hast kept ——— ——— during these —— years which —— has lived, and hast given —— so many blessings. Bless ——— ——— this year also, and as —— grows taller and older every day, may —— grow wiser and more and more like Thee. May —— be just such a child as Thou dost wish —— to be. We ask for the sake of Jesus, who was once a child. Amen."[1]

BIRTHDAY SONG.

Happy our birthdays, when we gladly bring
Hearts of affection to our Saviour King,
Laying our gifts before Him while we sing!
Singing His tender love.

CHORUS:

Singing His tender love, trusting His care,
Happy our birthdays are,
Shining and fair.
Well may our hands grateful offerings bring;
While with our lips bright hosannas we sing.

Happy our birthdays when the past we see,
Sparkling with mercies, all His gifts so free;
Oh, how our Saviour loves us, you and me!
Singing His tender love. CHORUS:

[1] From *Special Songs and Services for Primary and Intermediate Classes,* No. 1, p. 96. Mrs. M. G. Kennedy. Published by W. A. Wilde Company, Boston and Chicago.

Happy our birthdays when His voice we hear,
Trying to serve Him better every year;
Thinking of others we may help and cheer!
Singing His tender love.

CHORUS:

Happy our birthdays, if each milestone be
Nearer the mansions by the Crystal Sea—
Nearer the Home Land, where His face we'll see!
Singing His tender love.[1]

In the First Baptist Sunday-school of Waterloo, Ia., the school is classified as to months; all having birthdays in the same month belong to one division, and a special good time in the way of a picnic, social or entertainment is given to the members during their birthday month.

On the wall of the Hope Congregational Church Sunday-school, Springfield, Mass., are large cards, one for each month, with a drawing on the card appropriate for the month, and with the names of the children born in that month. When their birthdays arrive and they have brought their pennies, gold stars are placed opposite their names.

In the Congregational Sunday-school of Brattleboro, Vt., the birthday money is used toward the support of a little girl in the Kurn Hattin Home for Orphans, situated in Westminster, Vt. The girl visits the school occasionally, and the department is in close touch with her continually.

St. Paul's Methodist Episcopal Sunday-school, Lowell, Mass., has a good plan for inciting interest in a special collection. For two months before Christmas a sealed box is passed to a different class each Sunday (notice having been given the previous Sabbath), and their contribution to help the Christmas festivities and for the poor

[1] From *Special Songs and Services for Primary and Intermediate Classes,* No. 1, p. 68.

of the church are received. A slip of paper with the name of the class and the amount contributed is also enclosed, and when the box is opened the class having deposited the largest amount is especially remembered at the Christmas tree. No one class knows what another has contributed, so each is stimulated through both personal and benevolent considerations to be as liberal as possible.

Special invitations to the members of the Sunday-school urging each to a share in spreading Christmas joy, is the happy plan of a superintendent, whose letter follows:

North Baptist Church,
Sunday-school Department,
Camden, N. J., Dec. 19, 1900.

Dear Friend: Having wished you a Merry Christmas, the next thing in order is to tell you a good way to make the wish come true. This lies along the road of helping some one else to have a Merry Christmas.

"In union there is strength." Many can do more than one. Our school, as you know, has for years made an offering at Christmas time for those who have less than we. Our aim has been to get something from every one, making the whole amount as large as we can.

The need this year is greater than ever before. We are pushing out into many new homes, seeking new scholars, and in this work find many cases where the lack of clothing alone prevents their coming to us and sharing with us the privileges of our Sunday-school and Church. Others who are already of our number sometimes find it difficult to meet these same wants. This fund helps them also—all the more for being used in a way that the rest of us know nothing about. We do not need to know. It is our part to give; the part of those in need to receive; and God's part to remember and reward.

Now will you please give what you can, and put it in the enclosed envelope and bring it to Sunday-school next Sunday? If you cannot possibly get there, then please

send your alternate in the little envelope; but do your best to be there yourself. You and your offering will be far better than either alone.

The programme for next Sunday afternoon will include the reception of the offering above referred to and the announcement of the amount contributed by each class, also two solos by Mrs. Grace Phelps Armstrong, and the Christmas music which we have recently been practising.

So much for Sunday afternoon. Now for our annual Christmas entertainment. That for the Main Department is to be held Thursday evening, December 27. The Entertainment Committee has provided a programme in which a large number of our own boys and girls will take part. They have likewise secured the attendance of Santa Claus and his double, Kriss Kringle. Dialogues, recitations, drills, Christmas music and decorations will ensure a good time, while the distribution of confections will, we trust, give a sweet flavor to the whole.

We hope to see you without fail on both these occasions. Start with Sunday afternoon and its remembrance of others, and close with Thursday evening and the school's remembrance of you.

Sincerely yours,

F. M. AYER, Superintendent.

P. S.—Bring your parents and friends to both services.

This letter is printed on a neat four-page leaflet, the first page of which bears a picture of the church and the following greeting:

YOUR SUNDAY-SCHOOL WISHES YOU A MERRY CHRISTMAS.

"I have always thought of Christmas time when it has come round—apart from the veneration due to its sacred name and origin, if anything belonging to it can be apart from that—as a good time; a kind, forgiving, charitable, pleasant time; the only time I know of, in the long calendar of the year, when men and women seem by one consent to open their shut-up hearts freely, and to think of people below them as if they really were fellow-passengers to the grave, and not another race of creatures bound on other journeys. And therefore I believe that it has done me good, and will do me good; and I say God bless it."—DICKENS.

A card, given to pupils in recognition of a special offering, is the plan of a school which makes an annual gift to a "Home" for the aged and infirm. On a card bearing a beautiful picture of the "Home" is the following in colored inks:

THE BAPTIST HOME OF BROOKLYN, N. Y.
Corner of Greene and Throop Avenues.

I love to think when sinks the sun
That there is something I have done
For which the world is better;
However small the deed may be,
If something good has gone from me
The world remains my debtor.—Mrs. J. H. Dew.

PRESENTED TO
THE MEMBERS OF THE BAPTIST TEMPLE BIBLE SCHOOL
Who made a Thanksgiving Offering to
The Baptist Home of Brooklyn, N. Y.
November 24, 1901.

In addition to the above plans, and at times co-ordinate with them, there is systematic teaching on the subject of tithing. This is a subject that the whole Church might profitably consider. Through the distribution of literature an interest is awakened in this fascinating study, which, followed by prayer and personal work, results in a revival of tithing. The Christian League in this country, organized for the purpose of promoting systematic giving, receives annual reports from members, giving a statement of their business and spiritual prosperity. The League says: "The results have been surprising; not only has the income of the missionary societies receiving the funds been greatly increased, but out of thousands enlisting through this League all but two or three have reported greatly increased business prosperity." A number of years ago, Mr. Thomas Kane, Chicago, Ill., commenced making personal inquiries regarding the comparative

temporal prosperity of those persons who practise the rule of giving to the Lord one-tenth of their income. "Since 1876," says Mr. Kane, "I have received, I have little idea how many, but certainly thousands of letters giving cheerful, and in many cases enthusiastic, testimony to the literalness of God's promise: 'Honor the Lord with thy substance, so shall thy barns be filled with plenty.'" But the giver is not the only one who is blessed. Think of what tithing means to a church. A church so small as one hundred and fifty members, earning *on an average* so little as one dollar a day ($365 for the entire year), would represent an income of $54,750, one-tenth of which for the Lord would be $5,475. What a boon to Christian work and missions tithing means!

By every possible way the beautiful service of giving should be faithfully taught. Only as we learn the lesson of sacrifice do we rightly know Christ and the multiplied blessing of blessing others. "Give and it shall be given unto you; good measure, pressed down, and shaken together and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." [1]

2. The question of Sunday-school support is involved in this principle of giving. Whether the work of a school should be sustained by its own offerings or by church benevolences must be determined largely by local conditions. The Church, however, is held by certain unyielding considerations: its parental obligation to the children and bounden nurture of the school of to-day, if there is to be a Church of to-morrow. Economy in Church finance can ill afford to begin with the department of our youth and of Bible study. On the other hand, there may be urgent reasons why a Church-school should try to meet its own running expenses through weekly offerings.

[1] St. Luke 6: 38.

In the Bethel Presbyterian Sunday-school of East Orange, N. J., the church is not asked to furnish anything toward the expenses of the school, except some help in defraying the expenses of the Christmas entertainment, which generally amounts to about one hundred dollars.

The Congregational Church, Brattleboro, Vt., has pledged itself to support the Sunday-school, leaving the school free to use its weekly collections for charitable work. Thus, if a pupil puts ten cents into the collection envelope, it is with the knowledge that the whole of that ten cents will be used to benefit some one else. The lesson which this method teaches is plain. The Sunday-school gives regularly to several worthy objects, and at Christmas time furnishes practically the entire material for the Christmas festival of a Sunday-school in New York City composed of over five hundred poor children. It must not be inferred that this is a rich Sunday-school, for it is dependent for its support on the offerings of the Church.

In the State Street Presbyterian Sunday-school, Albany, N. Y., the school is supported by the weekly contributions of the officers and teachers, aided by one general collection each year in the church, while the general collections from children and teachers go for missionary objects, home and foreign.

In the First Baptist Sunday-school in Indianapolis, Ind., and in the First Presbyterian Sunday-school of Williamsport, Pa., two-fifths of the offerings are for missionary objects and the balance for the running expenses.

Special collections for special purposes is another plan, such collections being taken sometimes every two months; again, only on Children's Day, Rally Day and Thanksgiving Day.

CHAPTER XV

LIBRARIES

1. Properly considered, the Sunday-school library aids in drawing members to, and maintaining their interest in, the school; and is invaluable as a moral and spiritual force and as an educational aid. Important as is this department, it yet remains idle and inefficient in a vast number of schools. A superintendent of one of the oldest and largest Sunday-schools in the South writes, "Our library is not working effectively as yet." A superintendent in one of the best-known Bible-schools in the Empire State writes, "Our library is still a problem." Similar reports have been made by many others. A lecturer in Chicago said recently that the majority of Sunday-school libraries are "damnable things," working more evil than "half-dime novels" and "nickel story papers." Verily this is a hard saying. The situation is pathetic enough if this only be true—"not working effectively, *as yet.*"

Securing and maintaining a first-class library is an easy and pleasurable task, when there is regard for such simple measures as this chapter sets forth. First of all, we must realize the urgent necessity of a good library. Through modern study of "the child," and of "the mind," we see the *desperate* need of supplying our youth with good reading. Again, the studies of actual conditions of the life of our youth by such expert workers as Homer Falks and Anthony Comstock enforces the same need. Mr. Comstock's book, *Traps for the Young*,[1] will

[1] Funk & Wagnalls, publishers, Astor Place, New York.

arouse the most lethargic to the danger of our youth having their *pure minds and lives cursed for life* by the "literature" that is placed upon the doorsteps of our homes, handed to the children on their return from public schools, and that is on sale—shame and crime that it is!—at practically all news-stands. We might just as well shut up our churches unless we are to save our youth from such "literature," and help them *to good reading* that they *will read.* This is not a wild alarm, and no one having regard to the moral purity of our youth can remain indifferent to their demand for reading. Reading of some kind they will have. It is for the Church to determine *which* kind. Mr. Comstock, in speaking of the young, says: "Each birth begins a history. The pages are filled out, one by one, by the records of daily life. The mind is the source of action. Thoughts are the aliment upon which it feeds. We assimilate what we read. The pages of printed matter become our companions. Memory unites them indissolubly, so that, unlike an enemy, we cannot get away from them. They are constant attendants to quicken thought and influence action. Good reading refines, elevates, ennobles, and stimulates the ambition to lofty purposes. It points upward. Evil reading debases, degrades, perverts and turns away from lofty aims to follow examples of corruption and criminality. The community is cursed by pernicious literature. Ignorance as to its debasing character in numerous instances, and an indifference that is disgraceful in others, tolerate and sanction this evil. Parents send their beloved children to school, and text-books are placed in their hands, while lesson after lesson and precept after precept are drilled into them. But through criminal indifference to other reading for the children than their text-books, the grand possibilities locked up in the future of every child, if kept pure, and

all the appetites and passions controlled, are often circumscribed and defeated at its threshold of life." [1]

It follows that we exert a *powerful influence* on the lives and characters of children through the books which we put into their hands. If the Sunday-school library is selected without regard to the mental development of the scholars or their peculiar needs—books suited to a "mission" school may not be suited to a more well-to-do school, where much home reading is provided—or if "good" books, such as *Charnock on the Divine Attributes* or *Alexander on Religious Experience,* and similar theological treatises, fill its shelves, one may expect that the library will be passed by the bright scholars whose unfed minds can reach other "literature" that environs them. The Sunday-school library, therefore, is either a powerful help or a powerful hindrance in the mental, moral and spiritual development of our youth. It cannot be a neutral force.

Why not let the town library supply the need? Only the few have sufficient interest, usually, to make special errands for books; and when they do their selections are not always the most helpful. More books will be read when placed in their hands. Many towns have no libraries. Again, the Church gains on the affection of its attendants through meeting their varied needs. And no one is so suited for aiding scholars in their reading as those who know them closely in disposition and environment, and who labor for their spiritual improvement.

2. What kind of books, then, shall have place on the shelves of the Sunday-school library? We need, perhaps, to put new meaning into an old word. The term "Sunday-school book" sometimes suggests to scholars a "goody-goody" book with a "dummy" lot of people, as one boy phrased it, who know nothing of the stuff that one

[1] *Traps for the Young,* p. ix.

meets with in real life. Change such impressions by putting into the hands of pupils good, vigorous, wholesome books of fiction, of travel, of science, of biography, and they will read them and grow better. If there is any book that youth has a right to read, that book has a right to a place in the Sunday-school library! Of course, a library will have books on religious and semi-religious subjects; also biographies of some of our missionary heroes and heroines, whose thrilling experiences have fascinating interest for boys and girls, as well as for the grown-up folk. There, too, should be helpful books on Bible subjects and Scripture studies. Of the latter, to illustrate, there should be such books as those of George L. Weed on *A Life of Christ for the Young, A Life of St. John for the Young,*[1] also his two similar works on St. Peter and St. Paul. Children scarce six years of age delight in such books, and parents are equally interested in them and gratified for having their attention called to them. "Of making books there is no end." And the time is, for which we rejoice, when there are many works, covering Scripture studies, published at small cost, that appeal to the interest of the ordinary boy of flesh and blood, and that work spiritual and educational improvement by their use. But no one cares for the same "solid" food three times a day. Give us the lighter dishes sometimes, and our appetite is the keener for the essential and the substantial!

The library committee. The selecting of new books for the school libraries is generally in the hands of a library committee, of which the pastor and the superintendent are in some cases permanent members. This committee reads all books before placing them on the library shelves for distribution. In the Silliman Me-

[1] George W. Jacobs & Co., publishers, 1216 Walnut Street, Philadelphia, Pa.

morial Presbyterian Sunday-school, Cohoes, N. Y., no book is admitted except upon the unanimous approval of the committee.

There are various ways of securing new books, within reach of the most limited means. That a library may be always fresh and of the best, there is the plan of setting apart a certain amount of money each year for the purchase of new books. In the Congregational Sunday-school, Brattleboro, Vt., the library is endowed, the interest of the endowment going generally for the purchase of new books. The old books are donated to schools near by that are not so favored. In St. John's Episcopal Sunday-school, Cohoes, N. Y., a small sum is collected each month for the purpose of book purchases. In other schools the necessary funds come either from the church or from the regular school collections.

A book social, where the admittance is a book, is usually successful in adding a large number of new books to the library. On the Sabbath previous to the social a list of the books especially desired should be intimated. Announcement is also made that the church accords the library committee the right to exchange or dispose of any book that may duplicate another or may not be wholly suited to the present needs of the school.

3. Divisions of the library. In the smaller schools one library for all departments is usually sufficient, and the more efficient for being under one management. In all but the very small schools, however, the libraries of the Main and Primary Departments find an advantage in being separate, the Primary having its own catalogue and librarian apart from that of the main school. Some of the larger schools have separate libraries for their several departments; that is, for the Intermediate and Junior, as well as for the Primary and Senior grades.

A special missionary library, or Missionary Depart-

ment, is *sine qua non* of a good school, and contains biographies of famous missionaries, books of travel, etc., which may be under the care of a missionary committee or, as in the Ruggles Street Baptist Sunday-school, Boston, Mass., under the care of one class, there a class of women. The Rev. Charles Lott Palmer has said: "There are many excellent books for children and young people, but no class of reading is more fascinating or beneficial than missionary. The lives of our most consecrated workers are now obtainable in simple English for the young. Such books are as fascinating as novels and of greater value. They contain the information that gives the growing mind a just conception of the 'mission of missions.' They furnish the much-needed incentive for holy living required by young converts. And the impression made on the child will abide through life, bearing fruit in gifts and prayers." [1] The general secretary of the Student Volunteers [2] has lists of missionary libraries which may be obtained at reasonable prices. The missionary boards of our several denominations can suggest other books of value.

The teachers' library. Another essential for the modern Sunday-school is a special reference library for teachers and normal classes. Its shelves should be well stocked with all the latest commentaries and aids to the study of the Bible, and should be free of access at all times to teachers and normal class members. *The Cambridge Bible for Schools and Colleges,* with its compendiums on the various books of the Bible, is a concise, comprehensive and scholarly commentary, especially suited to the student of English. The teachers' library should also have every serviceable publication relative to Sunday-school methods, the work of teaching, etc.

[1] *The Christian Intelligencer,* October 30, 1901.

[2] Address, 3 West Twenty-ninth Street, New York.

The teachers and normal class workers may read only certain chapters of such works, but these will prove stimulating and helpful. *Next to the Bible,* there should be placed in the hands of teachers *The Point of Contact in Teaching,*[1] by Du Bois. This book, with its wealth for both mind and heart, will prove to the true teacher more fascinating than fiction. The teachers' library should next have the Rand-McNally *Bible Atlas, Historical, Descriptive and Illustrated,*[2] which is full of information regarding the Holy Land, including ancient and modern Jerusalem, explanations and colored diagrams of the temple, etc., with maps, plans, review charts, and beautiful engravings of salient features of interest. The library should also have Schauffler's *The Teacher, the Child and the Book,*[3] Taylor's *The Study of the Child,*[4] Du Bois' *Beckonings from Little Hands,*[1] Adler's *The Moral Instruction of Children,*[4] Smith's *The Historical Geography of the Holy Land,*[5] and similar lar works. With the occasional reading of even parts of such books, teachers will find a growing enthusiasm for, and a pleasurable and promising gain in, their work. If the books are not drawn at first, let the pastor or superintendent place them in the hands of teachers, suggesting the reading of a certain chapter or of certain pages. There should be a faithful record of books drawn. When a book is returned, place another in the hands of the teacher at a suitable time, and continue this educational work. It will strengthen the work on all sides, and with heavenly results. Strong's *Exhaustive Concordance of the Bible,* and new works that give light on the Scrip-

[1] Dodd, Mead & Co., publishers, 372 Fifth Avenue, New York.
[2] By J. L. Hurlbut, D.D., Rand, McNally & Co., publishers, Chicago.
[3] W. A. Wilde & Co., publishers, Boston and Chicago.
[4] D. Appleton & Co., publishers, New York.
[5] A. C. Armstrong & Son, publishers, New York.

tures, should also be available. The teachers' reference library in the First Presbyterian Sunday-school, Allentown, Pa., contains five volumes of *Heroes of the Reformation,* twelve volumes of *Preparing to Teach,* one volume, No. 6, *American Church History, History of the Christian Church,* Hodge's *Outlines of Theology, Dictionary of the Bible,* etc.

4. The cataloguing and care of books should be with the same precision that any other business is conducted. Lists of new books may be intimated orally or on the blackboard. In the Central Presbyterian Bible-school, Auburn, N. Y., the new books are noted on a card outside of the library door and on a printed slip added to the catalogue yearly. In the North Avenue Baptist Sunday-school, Cambridge, Mass., the new books are allowed to accumulate during the year before being catalogued and added to the library for distribution.

5. What is the best plan for the distribution of the books? It is just here that many schools fail when within reach of success. In the Ruggles Street Baptist Sunday-school, Boston, Mass., where there are two libraries, the one for the Primary Departments is presided over by one of the church deacons and his wife, with an assistant. The librarian knows the four hundred books so well that she is able, as soon as she glances at the title, to give the general contents of the book. She is also well acquainted with the pupils, who in this department do not choose their own books. The choosing is done by the librarian, who adapts the book to the child. The officers of the school consider this one of the best works that is being done in the school.

A similar plan for the distribution of books is to be commended for the library of the main school. If the work is delegated to a committee, or in the smaller schools to the librarians, they should know the books and the

pupils, and do their conscientious best to place the right books with the right scholars.

The following is an illustrative list of rules:

Register No...... *Class No.*.....

CLASSON AVENUE PRESBYTERIAN SUNDAY-SCHOOL.

Name.....

Teacher.....

Library Rules.

1. Only one book may be taken at a time.
2. Books must be returned on or before the second Sunday after they are taken.
3. Books not returned in four weeks will be considered lost.
4. Books lost must be replaced or paid for.
5. Scholars returning books defaced or damaged will lose the privileges of the Library for four weeks.
6. No books can be taken by scholars who are irregular in their attendance.
7. No books will be exchanged at the Library on the day they are issued.
8. Scholars must not exchange books with one another. Any one doing so will lose the privilege of the Library for four weeks.
9. One catalogue only will be given to each scholar. If this is lost or destroyed, another copy can be obtained at a cost of ten cents.
10. At least twenty unused numbers should be kept on the card.
11. When a book is specially desired it may be indicated by underlining the number of the book on the card.
12. A fee of five cents a week will be required for books kept out overtime.

[Reverse side.]

Books Desired.

Numbers 1 to 300	Numbers 301 to 500	Numbers 501 to 700	Numbers over 700

When the older members of a school are permitted to choose their own books, the card system should be used. A library catalogue is then preserved by each pupil, who writes a preferred list of three or five books on a card provided for the purpose. The cards are collected by the librarians and then returned with the books, which are placed by the classes for distribution by the teachers at the close of the session. This is a great gain over the old plan of pupils crowding about the library shelves and tables, with inevitable confusion! In the Park Church, Elmira, N. Y., library books may be had at the lecture-room Saturdays between ten and twelve in the morning and between two and five in the afternoon. Tickets are given by the librarian, on application, to all pupils over eight years old, after a few satisfactory Sundays.

6. Miscellaneous suggestions. The librarian should make a regular report each Sunday, as do the other officers. This is a quiet and effective way of emphasizing the importance of the work and of securing systematic records.

Along with the provision of good books, there should be a free weekly distribution of a bright illustrated story paper, such as *Forward*,[1] *The Classmate*,[2] etc. Similar papers can be obtained for the younger members of the schools from the publishing houses of the several denominations. The cost is small and the results are large, meeting a real need of the pupils, deepening their love for their school, appealing to their fidelity, broadening their intelligence, and cultivating a taste for the best reading.

The plan of keeping the library open during the week and of using it in part as a reading-room, filled with

[1] Publisher's address, 1319 Walnut Street, Philadelphia, Pa.
[2] Publisher's address, 150 Fifth Avenue, New York, N. Y.

papers, magazines and the best current literature of the day, is one of the hopeful signs in church life.

7. It follows that the librarian should be an intelligent and capable worker, one chosen because *qualified* for the responsible work, and with such interest in it as to study and provide for its every advancement! "Better give the books away than entrust them to this or that incompetent youth, 'just to keep him in the school a few years longer.' Make the library a post of honor, and man it with a teacher, lawyer, or college graduate, who wili magnify the office." Such are the words of Mr. J. R. Joy, who has said some other good things on libraries in Brewer's *How to Make the Sunday-school Go.*[1] Comparatively little has been written on Sunday-school libraries, and a librarian who expects to make his library the powerful aid for good that it can be must continue a diligent student and untiring worker.

[1] Eaton & Mains, publishers, New York and Cincinnati.

CHAPTER XVI

MISSIONS

I. No one thing is more significant of the growth of Christianity and its matchless power upon the world than the growth of the spirit of missions in Bible-schools. There are now whole Bible-schools organized *as schools* with the purpose of the Master: the Gospel for every creature. These missionary schools, too, forcibly illustrate the divine law of growth. With eyes upon the world's horizon, their work for the last man, whether Hottentot, Fiji, or the despised Chinaman, these schools are the growing schools, increasing mightily in numbers, gifts and powers, following in the wake of the Moravian Church, that peculiarly missionary Church, with a continual revival at home. Glorious is our hope, when our boys as well as girls (which means ultimately men as well as women) are imbued with the spirit that knows no staying: *the world for Christ!*

II. Methods of interesting members of a school in missionary work. 1. First of all, we must have a clear idea of just what it is that we desire to do. Is not the end before us simply this: the informing of pupils of the great world work of missions, its nature, method and need, and also the imbuing them with the spirit of missions? How can this be done? Mr. W. Henry Grant, who speaks to us out of extended study and large experience, says: "It appears to me that the problem of interesting the Sunday-school in the missionary cause, and of having the scholars contribute toward missions from an intelligent motive, is largely one of placing in the hands of the su-

perintendent or teachers for use at the right moment such topics and information, including illustrative objects, maps and pictures, as will enable them to present the fields of the world from an attractive and humanly interesting standpoint, and that the first essential is to secure the co-operation or initiative on the part of the superintendent, or some one not charged with so many duties who has time to read missionary literature, in order to bring the topics of interest before the school in a suitable way, in the very few minutes which can be allowed, generally at the close of the session. I believe that sacred geography and history is not confined simply to the Holy Land, and that human interest in the boys and girls in other lands on the part of boys and girls in American Sunday-schools should be living and real. . . . My thought is to have the missionary topics so introduced as not to crowd the regular exercises and lesson, but to be healthy and stimulative and a natural part of the exercises and teaching. In order to accomplish this it seems to me that quality and æsthetic presentation, to use a pedagogical term, should be striven for rather than quantity. I think a good deal of injury has been done by reading long letters and articles, and making long speeches which did not present the subject in a vivid way. I am hoping that we may develop a plan which will correlate what is said from the superintendent's desk with what is taught by the teacher and taken home by the scholar, with an illustration on the wall which will stand as an attractive memento, possibly being the same as is contained in the leaflet or paper distributed to the scholars. I would suggest gems of stories with illustrations of boys and girls of different nationalities, whose purposes and ideals have been changed through contact with missionaries, or through coming to a knowledge of the truth as it is in Jesus, and who have 'a like precious faith with us,' and

consequently a fellowship with us in our spiritual inheritance. Very few of our missionary writers have had the gift of telling brief stories, so that the right sort will not be found or produced at a very rapid rate."

2. The whole school as a missionary society, organized with the regular officers, president, vice-president, secretary and treasurer, with regular monthly or quarterly meetings at which reports are read, addresses given, plans suggested, etc., is an approved plan. Frequently in such a society each class has its treasurer for the care of the class pledges and collections, as an aid to the general treasurer. In the Westminster Presbyterian Sunday-school, Grand Rapids, Mich., the class secretary keeps a record of the class work and reports each quarter to the general secretary.

In the North Avenue Baptist Sunday-school, Cambridge, Mass., the Intermediate Department and the younger members of the Main Department form the mission band, which holds special meetings with appropriate addresses.

In the Ruggles Street Baptist Sunday-school, Boston, Mass., there is a Young Men's Missionary Reading Circle for the consideration of missionary items of interest, with the aim on the part of the leaders to stimulate missionary endeavor. This circle usually meets for three-quarters of an hour preceding the meeting of the Christian Endeavor Society. A similar meeting for young women precedes, for half an hour, the regular Friday evening church prayer meeting.

The James Lees Memorial Presbyterian Sunday-school, Louisville, Ky., has organized the South American Missionary Company, which is supporting an evangelist in Brazil. They issue stock certificates at fifty-two cents a share, payable at the rate of one cent a week for a year. Every four weeks in this Bible-school half of the hour

The Neglected Continent.
NOTE.
THE SPIRITUAL NEEDS OF SOUTH AMERICA may be judged by the darkness of this map. All centres where American or European Protestant missionaries are stationed are shown by the white dots numbered to refer to the Key. (The boundaries of the fourteen States of South America are indicated in white, as also the principal rivers.)
All parts printed black are either Roman Catholic, heathen or semi-heathen.
The population of South America is estimated at 37,000,000. Of these perhaps less than 4,000,000 have been reached by the Gospel, leaving 33,000,000 wholly unevangelized.
The Southern Presbyterian Church has 11 male and 11 female missionaries with 11 native helpers at 11 stations, all in Brazil.
The Northern Presbyterian Church has 26 male and 22 female missionaries with 27 native helpers at 11 stations in Brazil, Colombia and Chili.
KEY TO THE BLACK MISSIONARY MAP OF S. AMERICA
Date of Founding
No. in S. America.
1735. Moravian Missionary Society (2).
1815. West Indies Conference (Wesleyan) (11).
1820. London Missionary Society (10).
1804. British and Foreign Bible Society (14).
1836. American Methodist Episcopal, North (3).
1840. Plymouth Brethren (16).
South American Missionary Society (10).
Dr. Kalley's Churches "Help for Brazil" (8).
1836. American Presbyterians (North and South) (2 and 3).
1816. Society for the Propagation of the Gospel (13).
1804. American Bible Society (15).
1873. American Methodist Episcopal, South (4).
1875. Southern Baptist Convention (1).
1876. Bishop Taylor's Mission (5).
1889. American Episcopal (6).
1880. Salvation Army.
FALKLAND IS.
No. 989

"Go ye into all the world and preach the gospel to every creature."

THE

South American Missionary Company

(AN [illegible] TO [illegible] ENTERPRISE FOR THE [illegible])

OF THE

James Lees Memorial Presbyterian Church,

FRANKFORT AVE. AND WILLIAM ST

500 SHARES *Louisville, Ky.* 52c. EACH.

This Certifies *that* _____

is the holder of _____ *shares in this Company which is supporting a missionary in South America.*

Not valid unless stamped with the seal of the Company.

"How shall they preach, except they be sent?"

is devoted to a missionary exercise. The suggestive stock certificate is outlined on the preceding page. The attendant cards of the missionary "company" are as follows:

APPLICATION FOR STOCK
IN THE
SOUTH AMERICAN MISSIONARY COMPANY,
OF THE
JAMES LEES MEMORIAL PRESBYTERIAN CHURCH.

No...... *Louisville, Ky.,*.....

I agree to take.....*shares in the South American Missionary Company, which is supporting a Missionary in Brazil.*

I promise to pay at the rate of 52 cents per share (1 cent for each week in the year), payable at the end of every 4 weeks.

Name.....

Address.....

When whole amount is paid, the Seal of the Company will be placed on the Stock Certificate issued.

SOUTH AMERICAN MISSIONARY COMPANY
OF THE
JAMES LEES MEMORIAL PRESBYTERIAN CHURCH,
Frankfort Avenue and William Street.

Louisville, Ky.,.....

Received of.....

$.....*for*.....*weeks' payment on*.....*shares issued on Stock Certificate No.*.....

.....*Treasurer.*

When whole amount is paid and receipts returned, the Seal of the Company will be placed on the Stock Certificate.

3. The monthly or quarterly missionary services are held in schools organized as societies, and in many that are not so organized. In the Second Presbyterian Church, Dubuque, Ia., the reading of a missionary letter

and the singing of missionary hymns are substituted for the usual opening exercises on the first Sunday of each month. In the Ruggles Street Baptist Sunday-school, Boston, Mass., once a month ten minutes are devoted to stimulating missionary zeal by bringing in the most interesting speaker obtainable, or by some interesting missionary exercises by members of the school, such as bright, instructive missionary papers, reports from the mission field, etc.

The quarterly missionary service is more generally observed than the monthly meeting, and that usually by having a missionary address. In the Nostrand Avenue Methodist Episcopal Sunday-school, Brooklyn, N. Y., the missionary service is on review Sundays, and consists of a special programme and an address by a speaker from without the church.

"Special missionary days" is another plan for keeping a school informed and interested in missions, and is followed by the First Westminster Presbyterian Sunday-school, Keokuk, Ia., which has special days for home and for foreign missions, usually the Sabbaths nearest to Fourth of July and Christmas. In the First Baptist Sunday-school, Asheville, N. C., two of their special days are Orphanage Day and Mission Day. On Orphanage Day special invitations are sent to the parents and general invitations are extended to the people of the city to visit the school, and to join by any contribution they may wish to make to the denominational orphanage. The school raises on these days from one to two hundred dollars, mostly through the little children, who take great pride in it, and talk of "our little orphans." The most inspiring and popular day is Mission Day. The whole school looks forward to this with great interest, and there is the strongest rivalry among the classes as to which class will make the best record on that day. The mis-

sionary spirit is made the leading feature of the school from one end of the year to the other. On the last Mission Day two hundred and thirty-five dollars was collected, and there was no child in the school who was not proud of that day. In addition to this, the school contributes ten dollars a month to missions. This is, indeed, an inspiring record of good works; pleasing, we know, to the Master, whose dying mission was for the world.

4. Other schools find it advisable to select some special object toward which their missionary money shall go. In the Classon Avenue Bible-school, Brooklyn, N. Y., the children vote by ballot for the objects toward which they wish to contribute, a printed ballot being prepared for the school as follows:

CLASSON AVENUE SUNDAY-SCHOOL.

Objects for Contribution.

1902-3.

Objects voted for are to be marked with **X** in the margin. Objects not in the following list may be added in the blank space below it. Each person may vote for 10 objects. All ballots are to be signed. The Vote will be taken Sunday, October 5th, 1902.

Newsboys' Home.
Flower and Fruit Charity.
American Sunday-school Union.
Zahleh.
Women's Board of Foreign Missions.
Wayside Home.
Home for Consumptives.
Vacation Fund for Working Girls.
Seaman's Aid Society.
Women's Executive Committee of Home Missions.
Wyckoff Heights Sunday-school.
Seaside Home.
Young Women's Christian Association.
George Junior Republic.
Sitka Mission School.
Brooklyn Training School for Girls.
Colored Orphan Asylum.
Girl's School, Tokio.

Name.....

Class No.....

Another value of such a plan is that the pupils must feel that they are an integral part of it,—not only bringing gifts, but also helping determine where they are to go. The Bethel Presbyterian Bible-school, East Orange, N. J., selects certain locations and certain schools in the home and foreign fields for aiding through contributions, and asks the missionaries in charge to write them of the details and progress of their work.

III. Missionary offerings. 1. Honor recognition of the best giving missionary classes. In the Nostrand Avenue Methodist Episcopal Sunday-school, Brooklyn, N. Y., the collection is an important feature of the missionary service. A contribution of three dollars by a class allows the nomination of any one to life membership in the society. The classes in the various departments giving the largest pro rata amounts are the banner classes, and are entitled to the banners or flags for the quarter.

2. "Inasmuch as ye have done it." The Bethlehem Sunday-school, Ann Arbor, Mich, has quarterly missionary meetings, when the children bring an extra contribution, which goes toward supporting an orphan child in India, whom the Sunday-school has adopted and promised to bring up in the Christian religion. A picture of the boy is hung upon the wall of the Sunday-school room, inspiring continuous interest and aid. The generous missionary gifts of this school are sufficient not only to support this child, but also to aid various missionary causes.

3. Special plans for securing missionary money. First of all, of course, the school should be informed as to the nature and need of the work, and schooled in systematic voluntary beneficence. But in addition to this, there are running expenses that must be considered. In a few schools the running expenses are met either wholly

or in large part by the church, that the offerings of the pupils may be devoted to missions. Again, we find one or more Sundays in the month or in the quarter set apart when the offering is wholly for missionary purposes.

The Westminster Presbyterian Bible-school, Grand Rapids, Mich., formerly used its offerings for the running expenses; now the church pays a portion of the expenses, and the school, organized as a missionary society, is able to sustain two scholarships, one in the Asheville Home Industrial School for girls at Asheville, N. C., and one in the Clear Creek School at Clear Creek, W. Va., and is increasing the regular school collections. The superintendent writes: "This home mission work has proved very successful, indeed. We have a large surplus in the treasury and are now preparing to enlarge our work, taking up the support of a Bible reader in China in addition to this home mission work."

In the Church of the Messiah, Brooklyn, N. Y., every class has a missionary envelope in addition to the regular envelope in which they put their contribution for the support of the school. The children take turns in working a week at a time to get money for this "Missionary Envelope," which is presented on Missionary Sunday each month.

The birthday box among the Primary children is used for missionary purpose to good effect.

The pledge system, for weekly, monthly or quarterly contributions, is also enlisted in this work. The Greene Memorial Sunday-school, Roanoke, Va., prints on the pledge class-sheet, which bears each scholar's signature, "In case of absence, the teacher or class treasurer is authorized to make payment and collect on the following Sunday." In the First Methodist Episcopal Sunday-school, Decatur, Ill., each class pledges a certain amount.

One scholar in each class keeps a record of the individual pledges and collects the money, reporting quarterly, when there is a suitable missionary programme.

IV. Missionary committees. The missionary offering of the Bethel Presbyterian School, East Orange, N. J., is in charge of a committee, who make it their business to ascertain for what purpose this monthly collection shall be devoted, and the chairman of the committee reports regularly to the school where the money is sent and what is accomplished with it. Contributions are also made regularly to local charities, and the chairman of the committee and others who can find time make it a point to visit such institutions and report on them also to the school. This plan has proven very successful, the interest of the scholars being always kept up in benevolent work. In the Willoughby Avenue Sunday-school, Brooklyn, N. Y., a Benevolent Committee keeps the missionary objects permanently before the school, and is materially increasing the contributions.

V. Practical missionary work by the members of the school. While we teach the blessed and joyous service of giving to missions, let us also teach the duty of being missioners at home. The chapter in this volume on Ways of Reaching and Securing New Scholars sets forth opportunities that are before us all. We are touching elbows with the benighted heathen every day.

"If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door;
If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say He died for all."

CHAPTER XVII

DECISION DAY

1. WHAT is the supreme and comprehensive end of Sunday-school work? Is it not that our youth at the last may be full-orbed and self-contained Christians? We make bold to say that the great end of all our effort, Bible study and prayer, is to bring the unconverted to Christ, and to deepen the spiritual life of those who call themselves Christians. Is such statement commonplace? Secular educators to-day, impelled by the light of modern science and psychological research, are educating the Church, and all but stunning us with the sense of our responsibility! Here are the words of a scientific educator: "The end of education is to advance the youth in his efforts to become like the Infinite. In His image is he created, and every activity exerted should be a striving to realize the possibilities thus assured." [1] To this end Sunday-schools are working, and are heading-up their work in what is called Decision Day.

The superintendent of the First Methodist Sunday-school, Topeka, Kan., Mr. F. J. Thomas, says: "I am becoming more and more convinced that herein is the partial solution, at least, of the much-mooted question of how to keep the young people in the Sunday-school. Get them identified with the Church before they are sixteen years old. If a child is old enough to love its father and mother, and know it, it is old enough to love God and

[1] *The Study of the Child,* by A. R. Taylor, Ph.D., Introductory, p. xxxviii.

know it." The superintendent of the First Presbyterian Sunday-school, Johnstown, Pa., Mr. F. D. Jolly, says: "We feel that unless scholars of our school can be brought to confess Christ while they are young, we are very apt to lose them. Many of them drift away from us unless we get a good hold on them, and even after we have enrolled their names with the Church there is danger that they get away from us, thinking that they do not need the Sabbath-school." Many pages could be covered citing similar earnest words from earnest-hearted superintendents and pastors, who realize that the ultimate of all work in the Sunday-schools should be a living union of their individual members with the Lord Jesus Christ.

2. Results of purposeful work. Working with the spiritual end in view, many schools report annually of goodly numbers becoming members of the Church. Thousands upon thousands have come into church membership in this way. The First Baptist Sunday-school, Indianapolis, Ind., with an average attendance of about four hundred, has averaged about twenty-five conversions a year for several years. In the Poplar Street Presbyterian Sunday-school, Cincinnati, Ohio, the average of those deciding for Christ on Decision Day has been fifty. In the First Methodist Sunday-school, Topeka, Kan., there have been as many as thirty who have decided in a single Sunday, and in a single year the number has reached one hundred. Mr. J. H. Montgomery, of the First Baptist Bible-school, Ann Arbor, Mich., says: "We count it an unfruitful year when many do not choose the Saviour as Lord and Master." Dr. George F. Hand, the superintendent of the West Presbyterian Sunday-school, Binghamton, N. Y., says: "A pupil rarely remains long in our school without becoming a Christian. There is an atmosphere in the school which makes religion seem attractive. We know nothing of the disorder of which so

many superintendents and teachers complain. After conversion, we try to build up our pupils in the spiritual life. The result is that I have often made the remark that I believed we could thoroughly equip another school as large as our own with a competent outfit of officers and teachers." Similar results are reported from many schools.

Another gain of keeping the spiritual aim of the work steadily in view is that it raises the religious atmosphere of the school. True, the Bible-school is a school, but in neither a narrow nor a sectarian sense; it is for the moral and religious *education,* as well as instruction of youth, and as such the function of the school is to educate the emotions as well as the mind. Only through a maintained spirituality, therefore, can pupils be wholly religiously impressed. Being so impressed, the religious atmosphere of the school spreads through the homes of the pupils, making impression there even on the careless and indifferent.

3. Decision Day: What it is and why it is. We may say that Decision Day is appointed as a definite time when the question of one's personal relation to Christ can be brought strongly before the members of the school. It is needed in that it opens a way to, and encourages decision for, Christ, thus lessening the likelihood of young people waiting "till to-morrow," or "till too late." Decision Day is also helpful in keeping emphatically before all, young and old, the fact that the Sunday-school is an ever-open way to God, and for coming into closer communion with Him. The day, therefore, should mean not only the bringing in of new disciples to Christ, but also the coming nearer of the older disciples to Him. This latter point is emphasized in the Walnut Street Presbyterian Sunday-school, Philadelphia, Pa., as strongly as is the former.

When may Decision Day best be observed? Local conditions must largely determine. But there is inspiration in keeping a day in common with other schools of a State. Most schools have one Decision Day yearly, but some schools have more. The Collingwood Avenue Presbyterian Sunday-school, Toledo, Ohio, observes three Sundays as Decision Days: the second Sundays before communions, the church having communion service quarterly. The Prospect Street Presbyterian Sunday-school, Trenton, N. J., observes Decision Day when the lessons lead up to it, and some particular lesson suggests it.

4. Plan and preparation for Decision Day. "Come, let us have Decision Day *next* Sunday,"—that is one way of "planning" and of failing. The time to plan for Decision Day is with the "Amen" of the last Decision Day! The spiritual problem of individual pupils, and of classes, should be talked over by teacher and superintendent; and, when advisable, taken up at the teachers' meetings, that it may be talked over and prayed over. There, too, should be special prayer and plan on the part of teachers and officers. I could name schools where prayer meetings of teachers and officers are held for weeks beforehand, superintendents writing personal letters to teachers relative to the work.

WALNUT STREET PRESBYTERIAN CHURCH.

PHILADELPHIA, PA., January 10, 1902.

MY DEAR FRIEND:

Are there any members of your Sunday-school class who have not publicly accepted Christ as their Saviour? At the meeting of the teachers and officers of our Sunday-school held last Monday evening, it was this subject—the spiritual life of the individual members of our classes—to which we gave our earnest and prayerful considera-

tion. Indeed, our experience last Monday evening was not unlike some of the experiences of the early Christian Church about which we are now studying in the Acts. We were deeply impressed by the fact that we can have the power and presence of the Holy Spirit in our Sunday-school to just as great a degree as at the time of Pentecost, if you and I, the teachers and officers, are willing to open the way.

Those who were present Monday evening decided upon a definite course of action looking toward the immediate bringing to Christ of all those members of our classes who are, as yet, outside of Him (with the exception, of course, of the youngest members of the school). The first thing that we decided upon was to meet together, teachers and officers only, at quarter past ten o'clock next Sunday morning, January 12, in the Sunday-school room, for prayer over the spiritual life of our classes. Will you not be with us at that time? I earnestly hope that you will, knowing definitely at that time what members of your class, if any, need our special prayers, although you will not, of course, be asked to mention any names.

At this meeting Sunday morning there will be an opportunity for free discussion of whatever further plans it seems wise to make. The last Sunday of this month was set apart as a special Decision Day for the Sunday-school.

May we all be willing to be led in just the right way by our Heavenly Father, and may we have your personal sympathy and co-operation and prayers in this special work, is the prayer of

Your sincere friend,

Living through the year in the spirit of Decision Day is the plan of the First Baptist Church, Indianapolis, Ind. The superintendent, Mr. C. S. Dearborn, says: "We have no plan with reference to conversion, but aim to teach Christ in every lesson, so that hardly a month goes by that we do not have some members of the school con-

fessing their Saviour and enlisting in His service. Decision Day brings a few more, but the steady ingathering through the year is, in my judgment, of much more importance." We are agreed that we should expect and work for constant results. Now, a question: Why such effort for sustained spirituality and *adaptation* to the *individual needs* of pupils? A world of light has been let in on the subject of conversion; "the philosophy of the change called conversion has undergone changes." We cannot now enter fully into this subject,[1] germane as it is, but one or two statements should be made. First, it is all wrong, the cursed sophistry of a wild traditional belief, to teach that every child must experience some great revolution, or even change of feeling, in becoming a Christian. Unless our homes and churches are all wrong, our children will be taught the *very opposite* of expecting a change of feeling, or of purpose, in religious experience! I believe in regeneration, but I also believe that regeneration can take place so early in life that one cannot know *when* it took place! John the Baptist was "filled with the Holy Ghost, even from his mother's womb."[2] It would be as rational to ask some children when they commenced to love their father and mother

[1] The following references are appended for the help of those who desire to study the subject of conversion in the light of modern thought:

Daniels, A. H.: "The New Life: A Study of Regeneration." *Am. Jour. of Psychology*, October, 1893, Vol. VI.

Lancaster, E. G.: "Psychology and Pedagogy of Adolescence." *Ped. Sem.*, July, 1897, Vol. V.

Lenba, J. H.: "A Study in the Psychology of Religious Phenomena." *Am. Jour. of Psy.*, April, 1896, Vol. VII.

Starbuck, E. D.: "A Study of Conversions." *Am. Jour. of Psy.*, January, 1897, Vol. VIII.

Starbuck, E. D.: *Psychology of Religion, Scribners*, New York, 1899.

[2] St. Luke 1:15.

as to ask them when they first loved God. They have always loved! Let Decision Day be to such youth the time of bearing witness of that love!

But with all our youth spiritual crises may arise. Therefore, it must be remembered "that moral and religious growth is possible only as a result of successive decisions; and in the great majority of cases such decisions are accompanied with no small introspection, and often with actual moral struggle. The psychology of religion enables us to treat this matter with such precision that conversion has come to have a distinct pedagogical significance. Speaking generally, these crises come in the periods of early adolescence and of early maturity. . . . In the case of boys and girls, the hindrances to the correct decision spring less from doubt than from indifference to ideals. . . . In the second period of crises, that of the maturing life of the youth, the difficulties are pretty generally due to actual moral deadness or to intellectual doubts."[1]

Statistics show that the age of special religious interest is from "twelve to sixteen." Such brief statements are sufficient as suggestion of the urgent need of prayer, and of head and heart preparation in the work of leading lives heavenward.

5. We now ask very thoughtfully, How shall the exercises for Decision Day be conducted? Usually the lesson is omitted; the exercises being earnest and spiritual, and suited to the day, including prayers and hymns, short addresses by pastor and superintendent, and sometimes brief testimonies by the older members of the school. Then the whole or a part of the lesson time is given as "conversation time," through the withdrawal of teachers and classes by themselves for personal word and prayer

[1] *Principles and Ideals for the Sunday-school,* Burton and Matthews, pp. 148, 149.

on the subject of personal religion. What next? The use of the following card, prepared by Mr. Willard

S. S. CENSUS AND DECISION DAY.

"Choose you this day whom ye will serve."
Joshua 24 : 15.
"He that is not with me is against me."—Matt. 12 : 30.

"The Master calleth for thee."

"Not willing that any should PERISH, but that ALL should come to REPENTANCE."—2 Peter 3 : 9.
"For all have sinned."—Rom. 3 : 23.

WHERE ART THOU?

1. Professing Christian and Church member.

Name.....

Church.....

2. Professing Christian, but not a Church member.

Name.....

3. Not a Professing Christian.

Name.....

4. God helping me, I choose henceforth to lead a Christian life.

Name.....

Address.....

Teacher..... *Date*.....

"How long halt ye between two opinions."—1 Kings 18 : 21.

HOW TO BECOME A CHRISTIAN.

1. "REPENT YE."—Acts 2 : 38 ; Luke 13 : 3.
2. "BELIEVE ON THE LORD JESUS."—Acts 16 : 31 ; John 5 : 24.
3. "CONFESS ME."—Matt. 10 : 32 ; Rom. 10 : 9.
4. "CALL ON THE LORD."—Acts 2 : 21.
5. "DO HIS WILL."—John 7 : 17 ; Acts 26 : 19.

A choice made in a moment may cause you joy or sorrow forever. God loves you and will help you as you TRUST and OBEY.

B. Wilson, Field Secretary of the Rhode Island Sunday-school Association. Many Decision Day cards have come before me, but I know of no card so suited to our need as is this card. All pupils can

sign it; their exact religious status is obtained by it; no statement of religious change is exacted of all by it; and the line "Not a professing Christian" must force one, having to sign it, to think seriously—to such the card may be preparation for better things. In the use of cards over-urging should be carefully avoided, and care exercised that the "decision" may not be the result of excitement and mere emotional feeling.

The closing exercises should include a bright, hopeful hymn, as well as brief, fervent prayers, and encouraging words to those who have made decisions.

REMARK. A suggestion has been made by the Evangelistic Committee of the General Assembly of the Presbyterian Church that it might be helpful if those pastors whose schools observe Decision Day should preach on a topic appropriate to that day, and with the whole service in keeping.

6. After-plans. After young people have made public confession of their faith, it lies with their teachers and other church workers to see that these young people do not fail of making good their profession through want of knowing what to do and how to do it, or through want of help and encouragement! The following letter of the Ashland Avenue Baptist Bible-school, Toledo, Ohio, places the matter clearly before its teachers and before us:

TOLEDO, O., February 19, 1902.

DEAR FELLOW WORKER:

We have reason to rejoice that seventeen of our young people took a decided stand for Christ last Sunday. Many others are thinking about accepting Christ and will decide soon. We desire to urge upon you two things: First. If any of your class made the decision last Sunday, will you not see them soon and help them into a clear understanding of the Christian life? We are ready to help you, and the pastor has already mailed to each

of the seventeen a leaflet entitled "Good News for You," outlining the steps of entrance into the Christian life. Some of them may understand the whole matter clearly, but we must not assume that their signing the card or rising means in every case conversion. They are in earnest and ready to become Christians, but may need some instruction. We must leave to you in a large measure the work of instructing and leading them into the Church and of putting them into some line of Christian work. We trust you will not rest satisfied until you have accomplished these results. Second. We hope you will enlist those already Christians and these new recruits with yourself in a definite and earnest effort to win the other members of your class. Unite in a prayer circle for them and plan to reach the unconverted ones. Make it the supreme purpose of your work as teacher to secure genuine results, and keep at it. *Any day* may be a "Decision Day." A maxim of business, "Keeping everlastingly at it, brings success," applies to Christian work also. Our opportunity is great; the time is short; the reward is glorious.

"Lift up your eyes and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages and gathereth fruit and life eternal."

Yours for Christ and the Church,

CAREY W. CHAMBERLIN, Pastor.
JOHN D. R. LAMSON, Superintendent,
Ashland Avenue Baptist Bible-school.

CHAPTER XVIII

COMMUNICANTS' CLASSES

"SANDY," said a church father to a young Scotchman who presented himself as a candidate for church membership, "how many Commandments are there?" "One hundred," was the prompt reply. "No, no!" said the surprised elder. "You better wait, Sandy, till you know your Bible, and come another time." Going from the church, Sandy met a companion coming to be "sounded" in the "doctrines." Sandy said: "If they ask you how many Commandments are there, what are you going to say?" "Ten, of course." "Well," said Sandy knowingly, "you might as well go home. I tried them on a hundred, but that wouldn't do." Fortunately, most people know "how many" Commandments there are. But do young communicants know the meaning of the simplest essentials of the Christian faith outside the great cardinal doctrine of the Atonement of Christ? We believe that the strong Christian is the informed Christian, and that the growing Christian is the grounded Christian. But how many of *all* those uniting with our churches could give the simplest intelligent answers of questions such as these: What did baptism do for you? What is the nature and meaning of the Holy Communion? What does joining the Church do for you? How does joining the Church obligate you? How should one take the holy emblems of bread and wine?

1. Value of communicants' class instruction. Now one ought to have for *one's own sake,* if for no other rea-

son, simple, intelligent answers to such questions. Christian growth is related to Christian truth. People desire to know what they believe and why they believe. There are things that ought to be taught, and explicitly explained, about sin and temptation, Christ and salvation, what it is to be a Christian, faith and prayer, Christian growth and Christian character. The home training and Sunday-school training on these subjects is usually spread over long periods of time, if taught at all. It is, therefore, helpful to have such subjects presented in a series of studies or lectures, when such subjects can be presented in a clear, concise and comprehensive way. This method helps to classify and to clarify knowledge for pupils, and "to rivet and clinch" the truth. Such is the purpose and work of the communicants' class.

2. There is a growing recognition in practically all Protestant denominations of the urgent necessity of communicants' classes. Rev. Charles E. Jefferson, D.D., says: "Instruction, painstaking, continuous, systematic instruction . . . this is the crying need of the Christian Church of our day. . . . We have had Niagaras of exhortation; let us now have clear-cut, definite, positive instruction." [1]

Similar words have been spoken recently by Rev. Francis E. Clark, D.D., Rev. C. H. Patton, D.D., and other distinguished leaders of Christian thought and work.

3. Many churches already have done splendid work through their communicants' classes. Mr. H. H. Pike, of St. George's Church, New York, says: "Being a Church school, we take various means of teaching the Catechism. Members of the Sunday-school must attend the Confirmation class two years; must know the Catechism well before they join the Confirmation class. After

[1] From an address before the International Council, Boston, September, 1899.

Confirmation they are watched for a number of years, and are brought regularly to communicants' classes prior to the first Sunday of the month. Upon these young communicants the strength and resources of the parish, through its clergy, deaconesses and teachers, are brought to bear until we find our youth are firmly built in as regular members and communicants. The rector directs what should be studied, but appoints a committee of experienced Sunday-school teachers to sketch out the details, which are then submitted to him."

In the Methodist Episcopal Sunday-school, Topeka, Kan., probationers are organized into classes, and a regular six-months' course of study is given them from the *Probationers' Handbook*.[1]

In the Trinity Reformed Church, Canton, Ohio, the pastor forms a catechetical class at New Year, and teaches them at the Sunday-school hour. This is made up of Sunday-school scholars, and at Easter they unite with the church, usually about twenty-five. This is outside of his Saturday class. Many scholars are gathered into this church in this manner.

For boys and girls up to sixteen or seventeen, the Olivet Memorial School, New York, has connected with the church graded classes for religious instruction on week evenings; these classes are the complement of those in the Sunday-school, and are not free for all, but only for members who hold tickets. They are very popular and very effective; four of them held on Friday evening each week will average an attendance of thirty each. The membership of this church is largely built up from the Sunday-school and from the week evening classes for worship and religious instruction; there is scarcely a communion service when a number of young people do not

[1] This book can be obtained from Methodist Episcopal Book Concerns.

come into membership with the church. The pastor, Rev. William Denman, D.D., says: "We find that the Sunday-school leads to the church, and to the church only."

In Christ Church, Norwich, Conn., the older scholars are taken into the rector's class before graduation to review in lectures the most important doctrines, to make sure that they clearly understand the Christian faith. Printed synopses of these lectures, giving references and definitions, are placed in the hands of each child to keep, covering the following subjects:

Baptism.
Confirmation.
Lord's Prayer and Ten Commandments.
Creed and Church.
Holy Communion.
Faith.
Renunciation.
Bible.
Prayer.

The awakened interest in the communicants' classes has been further suggested to me by appeals for information relative to the teaching and methods of such classes. It is unfortunate that so little has been published on this subject.

4. What, then, is the content of such instruction? A comprehensive series of lectures is that used by the Rev. Emery H. Porter, D.D., rector of Emmanuel Church, Newport, R. I. The following are the subjects and outlines of the lectures:

I. MEANING OF YOUR BAPTISM.

1. It has a meaning. It is no mere form.
   What do people think that it means?
   a. Nothing at all, an empty form.
   b. A ceremony of dedication, a pretty service.
   c. A superstitious charm, medicine in illness.
   d. Something of vague, indefinite blessing.

2. What does it mean?
   The Catechism answer—"Wherein I am made a member of Christ, the child of God and an inheritor of the kingdom of heaven."
   a. The sacrament of initiation into the Christian Church.
      Takes the place of circumcision in the Jewish Church.
   b. Stands for the forgiveness of sin.
   c. The gift of grace and help. The Holy Spirit a beforehand gift: prevenient grace with which to meet and ward off evil when it comes.
3. We have the gift. What are we to do with it?
   No completed act.
   It looks on to Confirmation and the religious life.
   The office of god-parents: so helpful when rightfully understood and exercised.
   Infant baptism implies parental training and the Church's tender care.

II. MEANING OF YOUR CONFIRMATION.

1. History of the rite.
   Acts 8: 14-17; 19: 1-6; Heb. 6: 2.
   An apostolic custom.
   Not a sacrament—but an ordinance of the Church.
   The coming of age of the baptised. Its place between the two sacraments.
2. Meaning of the word.
   To confirm—is to ratify former vows.
   To be confirmed—to be strengthened by God the Holy Spirit.
3. What does it do?
   Chiefly it is the gift of the Holy Spirit.
   It is a time:
      To complete a former act.
      To bring many waverings to a decision.
      To take a positive stand on the Lord's side.
      To be admitted to the privilege of the Holy Communion.
      To unite with people in the Church's active work.
   Fitness for Confirmation is in the intelligent, prayerful desire to love and serve Christ in His Church.

You give something—yourselves.
You receive something—health and strength from above.

III. DUTY OF SERVING GOD IN HIS CHURCH.

1. Why in His Church? Why not outside?
The Church not a mere organization but an organism.
The Church divinely ordered, no man-made institution.
2. Advantage of inspiration and fellowship.
a. Benefit like that of family life.
Like that of membership in a lodge, or association in a regiment.
b. Advantage of declaring one's self with others. No life can be lived alone.
c. Common Creed, common worship. The influence of Christian environment.
d. Christians together can extend Christianity in all the world.
3. The Church consists of the whole company of the baptised.
That is the meaning of the Church Catholic. Baptism is the door.
The Lord's Supper is the family meal.

IV. THE SERVICE OF GOD.

1. When can one be confirmed?
As a rule from fourteen years of age—according to intellectual and spiritual preparation.
Confirmation is the coming of age in the responsibility of religious decision.
2. The claims of Christ and His Church. Give Him the freshness and powers of youth. Serve Him as many years as possible. Insurance tables tell us a child of fifteen has forty-four years of Christian service.
3. Hindrances in the way of serving Christ.
a. Not good enough.
b. Another year will do.
c. Waiting for feelings.
d. The things to be renounced.
e. The imperfections of Christians.

V. WHY THIS CHURCH?

1. What leads to the choice of one's Church.
   a. Birth, and justly.
   b. One's friends.
   c. The parish minister.
   d. The service.
   e. Social advantages.
   Some are good reasons and some are not.
2. Claims of this Church.
   a. Primitive.
   b. Evangelic truth.
   c. Apostolic Order.
   d. Form of worship.
   e. Prayer Book piety.
   f. Training of children.
3. Common objections.
   a. Formalism.
   b. Lack of emotional religion.
   c. Worldliness.
   d. Breadth.
   e. Extreme practices.

VI. HOLY COMMUNION.

1. The highest act of worship.
   History of its institution.
   Intended to be perpetual—"Until He come."
2. An act of obedience: "Do this," etc.
   Names: Lord's Supper; Holy Communion; Eucharist.
3. The richest means of grace.
   Christ's gift of Himself to the soul for strengthening and refreshing. We live in Him by His living in us.
4. A memorial before God.
   Not mere commemoration, like a picture.
   An ever-renewed offering of the once completed sacrifice.
   "Ye do show the Lord's death till He come."
5. Preparation for it.
   a. No magic rite.
   b. No mere badge of membership.
   c. A participation of Christ.

d. His presence real because spiritual.
e. As frequent as helpful.

The loyalty of Dr. Porter to his own church is apparent in these lectures. We are learning, are we not, that there is such a thing as loyalty without bigotry? Sectarianism is a sin—nothing less. Christianity means loyalty—nothing less. We may say that the more loyal one is to one's home, the better citizen one is. And we may reason similarly of one's relation to one's church. Whatever our church, our young communicants should be acquainted with an epitome of its history and with the essentials of its polity.

Along with such a series of lectures, one might helpfully use the booklet *Doctrines and Duties,*[1] by Rev. John L. Keedy, for parallel reading or study. The booklet is arranged for conversational use in a pastor's training class, and presents in a plain, fresh and forceful way the great fundamental truths of the Christian religion and of Christian living.

5. Class work. The hour of meeting and method of teaching must be determined by local conditions. The usual instruction is through informal lectures on weekday evenings, presenting great truths tersely and plainly, quietly and directly, as from heart to heart. Members of the classes should also be invited to hand in any questions that they may desire to be answered.

Who should attend the communicants' class? Let any one come. Announce that the meetings are open to *all,* to old and young, to members of the church, and to *any* who have interest in the subjects, as well as to those who have decided that they desire to unite with the church. This general invitation is encouraging to the hesitant and

[1] Ten cents a copy, one dollar a dozen. Obtained from Rev. John L. Keedy, Lysander, N. Y.

timid, who as yet do not desire to commit themselves. As lectures progress such persons are often among the first to be persuaded to right decisions, through the awakening power of truth. Preparatory to public announcement of the lectures a list of possible pupils should be made out, personal invitations extended, and, if possible, an enrolment made of such as are willing to join the class. These visitations and conversations are likely to reveal many personal needs.

6. Bibliography. As an aid in the preparation of lectures and conversation courses for communicants' classes, we suggest the following booklets: *Great Truths Simply Told,*[1] by George L. Weed; *The Earnest Communicant*[1] and *Confirmation,*[1] by the Most Rev. Ashton Oxenden, D.D.; *In His Steps,*[2] by J. R. Miller, D.D.; *Duties of the Church Member to the Church,*[3] by Rev. Thomas Murphy, D.D.; *Baptism and Confirmation,*[4] by the Rt. Rev. Phillips Brooks, D.D.; *A Summary of Christian Doctrine,*[2] by President Francis L. Patton, D.D., LL.D.; *Plain Catechetical Instruction for Young Communicants,*[3] by the Rev. John Barr; *Notes for Lectures on Confirmation,*[5] by Rev. Charles John Vaughan, D.D.

[1] George W. Jacobs and Company, publishers, 1216 Walnut Street, Philadelphia.

[2] The Westminster Press, publishers, Philadelphia.

[3] The Presbyterian Board of Publication, publishers, Philadelphia.

[4] E. P. Dutton and Company, publishers, 31 West Twenty-third Street, New York.

[5] Macmillan and Company, London, England.

CHAPTER XIX

HOME DEPARTMENT

As the Sunday-school gains in value and dignity through intelligent appreciation of the work that it has to do, and through the standard of work that it aims to accomplish; as the idea of the "Sunday-school" as a place only for children and young people is displaced by the idea of the "Bible" school as a place where *all* may engage in systematic study of the Scriptures, the school will aim higher and reach farther each year of its existence. The Home Department is but a natural outcome of this outreaching.

1. History of the Home Department. The first Home Department was organized in New York State in 1881. The need of Bible study among those who could not attend Sunday-school was not new, but no plan had been formulated for this work till W. A. Duncan, Ph.D., secretary of the Chautauqua Assembly in 1881, now president of the International Home Department and field secretary of the Congregational Sunday-school and Publishing Society, saw the possibility of "extending the boundaries of the Sunday-school to the farthest limits of the parish," through the Home Class or Home Department, giving all Sunday-school rights and privileges to every one who would study at home, record and report such study. Bishop Vincent, on hearing of Dr. Duncan's plan, said: "There has been no thought or plan so important and far-reaching in its possibilities since the first Sunday-school was organized. It makes the Sun-

day-school as broad as the parish. Years ago I thought of everything you have done, but I neglected to connect my work with the Main School and my plans failed."

At the meeting of the Seventh International Sunday-school Convention, held at St. Louis, Mo.,[1] the following action was unanimously taken: "Your committee desires to recognize the Home Department of the Sunday-school as presented by Dr. W. A. Duncan of New York, and to commend the same to Sunday-school workers throughout the world. We believe the adoption of this plan will increase the membership of the Sunday-school and extend its benefits to many who cannot regularly attend its session. *Resolved,* That it is the sense of this convention that the Home Department of the Sunday-school is a most practical and efficient method of Sunday-school work, and we do most heartily commend its adoption by all schools, and urge that all State and provincial associations make definite and systematic efforts to secure its general adoption."

The Home Department has grown steadily, though not so rapidly as the Christian Endeavor movement, which was begun about the same time, and is growing larger and stronger every day. In 1897, at a meeting of the International Sunday-school Executive Committee in Philadelphia, one of the conditions of the "banner township" was made that of "making Home Department work one of its special features." At the present time the membership in the Home Department in the different parts of the United States, Canada, England and Australia is estimated at more than half a million. The wonderful possibilities and growth of this work is further suggested by the State of Indiana, which in 1894 had no Home Department, but which had in 1898, four years later, six hundred and twenty-five classes with sixteen thousand

[1]August 26-September 5, 1893.

eight hundred and seventy-four members, and with every county Sunday-school association having adopted the Home Department as a special part of its work. There are townships now in Missouri where every individual is connected in some way with Bible-school work; and where in fifty-two school districts every family is connected with the Sunday-school, and in three hundred and ninety families every member is connected with the school.[1] Such citations could be multiplied.

2. The object of the Home Department is to engage in Bible study those who cannot well be members of the regular Sunday-school: the sick, the aged, busy parents, children and families who because of distance from the church or other reason find it practically impossible to attend. There are many shut-ins and shut-outs, young men in drug stores, on railroads, and in multitudinous occupations that preclude attendance on the session of Bible study at the church.

3. Organization. The Home Department superintendent is the binding and inspiring force of this work. By means of his reports to the main school from the department, and to the members of the department from the main school, by personal visitation and supervision of the work, he keeps the department in its place as an integral part of the church-school. The measure of interest and fidelity of the superintendent (usually a woman) of the Home Department largely determines the measure of its success. The superintendent should have full power to appoint visitors and all needed helpers. She can also do much in keeping the pastor and church officers informed of any needed calls.

When visitors are appointed, each visitor has a class

[1]Address by Dr. Duncan, at the New York State Sunday-school Convention, Saratoga, N. Y., June 10, 1902, and International Sunday-school Convention, Denver, Col., June 26, 1902.

under her care, and she is supposed to call on the members as often as practicable, aiding and encouraging them in their work, receiving their offerings, reports, etc. Visitors do not teach the lesson usually. Mrs. Stebbins, secretary of the Home Department of the Massachusetts and Rhode Island Sunday-school Associations, suggests that a class of twelve is of a convenient size for a busy woman. By setting aside one afternoon a week, say Thursday, for her class visiting, she can easily see each member of her class at least once a quarter. Usually it is the visitor who carries the lesson helps, record cards and papers to the members of her class, though in some schools the boys are organized into a messenger service for such and other helpful work, wearing a badge while on duty.[1]

The classes may be of different kinds, classified in a Normal Class leaflet by the International Home Department Association as (1) individual, (2) family, (3) neighborhood, (4) correspondence. Members of a class may be studying in different grades and never meet together for lesson study, but being under the care of one permanent visitor, are considered a class. The correspondence classes are for those who are so distant that they cannot be reached regularly by personal visitation.

For study the usual lesson quarterlies and papers are generally used. In some schools the home study slips[2] are used. In the North Avenue Baptist Sunday-school, Cambridge, Mass., the members of the Home Department each receive *The Sunday-school Times* instead of the quarterly, the superintendent believing that it furnishes more interesting material for the adults who form

[1] For information of "messenger service" plan, address Mrs. Flora V. Stebbins, 17 Custom House Street, Providence, R. I.

[2] See Chapter VIII., on Ways of Awakening Interest in Bible Study.

this department. The following application card is explanatory of what is expected of the members of the Home Department.

APPLICATION CARD.

It not being convenient for me to attend the regular sessions of the Sunday-school, I desire to become a member of

THE HOME DEPARTMENT

OF THE

JAMES LEES MEMORIAL PRESBYTERIAN SUNDAY-SCHOOL.

And I promise to undertake the regular weekly study of the Sunday-school Lesson in my home, and to try to give each Lesson not less than one-half hour's study during the week. If I desire to discontinue this after a three months' trial, I will notify the visitor or the Superintendent of the Home Department.

Name.....

Address .....

Record No..... *Date*.....

Frankfort Avenue and William Street, Louisville, Ky.

In the North Avenue Baptist Sunday-school, Cambridge, Mass., a simpler form is used.

APPLICATION CARD

FOR THE

HOME DEPARTMENT FOR BIBLE READING AND STUDY.

Name.....

Address .....

Please Return to the Superintendent.

A Bible mark explaining the work and given to members is lettered as follows:

THE HOME DEPARTMENT FOR BIBLE STUDY WILL HELP YOU

Home Department for Bible Reading and Study.

No subject is more prominent just now in the discussion of secular education than that of "University Extension." It has been defined as "an attempt to carry the university to the people when the people cannot come to the university." So the "Home Department" has for its object the awakening of interest in Bible study in our homes.

It is no doubt the experience of most of us that we have found it difficult to keep up the *systematic* reading and study of the Bible. In order that each one may be helped to do this, a cordial invitation is given to join this department and pursue a course of reading and study prescribed by specialists in the work.

The Bible is the book of all others, to be read at all ages, and in all conditions of human life; not to be read once, or twice, or thrice through, then laid aside, but to be read every day.—JOHN QUINCY ADAMS.

The most learned, acute, and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume. He will leave the world confessing that the more he studied the Scriptures the fuller convictions he had of their inestimable worth.—SIR WALTER SCOTT.

[Reverse side.]

BIBLE MARK FOR THE HOME DEPARTMENT.

The Object:
The object of the Home Department is to promote the more regular use of God's word for home reading and study.

For Whom:
It is established for the benefit of those who can attend neither of the Bible Classes at the Church or who can be present only occasionally.

Plan:
A card of membership will be given to those who desire to join.

A copy of the weekly "Times" will be furnished each member. This paper contains the "Outline Inductive Studies" prepared by the American Institute of Sacred Literature, a list of "Daily Home Readings," "The International Lessons," "Critical Notes," and a variety of articles by eminent writers.

Each one can select from the above that which is most helpful and suggestive.

Each member will devote one half hour or more each week, to the reading and study of the references selected.

PLEASE PUT IN BIBLE.

In the Baptist Temple Bible-school, Brooklyn, the members of the Home Department have button badges, violet and yellow, with the words "Baptist Temple Bible School, Home Dept.," printed round the yellow border.[1]

The Home Department usually shares in the receiving of diplomas for covering the prescribed courses of Bible

[1] The buttons may be obtained at American Baptist Publication Society, 1420 Chestnut Street, Philadelphia. Also address any Sunday-school publishing company.

study. Sometimes red seals are placed on the record envelopes at the close of each quarter, as recognition of faithful study.

e. The record of study is variously made, sometimes on a card with an envelope for collections, and sometimes with envelope and record card combined, as follows:

MONTHLY REPORT OF THE HOME DEPARTMENT

JAMES LEES MEMORIAL PRESBYTERIAN SUNDAY-SCHOOL,
Frankfort Avenue and William Street, Louisville, Ky.

For the month ending.....*190*

SUNDAY	1st.	2d.	3d.	4th.	5th.	TOTAL
LESSON STUDIED						
OFFERING						

Name.....

Address.....

1. Mark the time spent each week in study of the lesson in the blank space.
2. When an offering is made, put it inside the envelope and mark the amount in the blank space.
3. Fill out and seal the envelope and give it to the visitor at the end of the month, at which time you will receive another envelope.

Visitor's name.....

The record envelope used in the Greene Memorial Methodist Episcopal Sunday-school, Roanoke, Va., is quarterly, and attendance on the main school is suggested by asking the members to mark their study of the lesson with this line /, and attendance on the main school ×.

4. Objections to the Home Department answered. Workers who are not familiar with Home Department work sometimes hesitate to organize such department, fearing it may draw from the main school. But results are the very opposite. Almost every school that has organized a Home Department has reported increased numbers in the main school, and increased contributions

through the department. Churches have found that it means increased membership and increased interest in all church work; and pastors have found that Home Department visitors have been of valuable assistance, mightily influencing the Christian life of the home, often aiding the minister by needed information, and doing a work that helpfully affects all parish life.

5. How to organize a Home Department. It is not difficult to organize a Home Department, if one is sincerely interested in the work. First of all, there should be the approval, interest and co-operation of the pastor. The next step is to secure one who thoroughly understands the work to present it to the church and congregation. At the same time a suitable superintendent should be appointed, who will either call on or write personal letters to the new members; and who will at once thoroughly organize the work, appoint visitors over classes if advisable, and see that the needed lesson helps, etc., are at once distributed. Class visitors may be appointed when, as yet, there are no class members. Visitors should be encouraged to make a personal canvass of appointed districts of the church, with view to securing their own class members. The people welcome the work, and a person of usual tact will be successful. If the effort is to be thorough, personal work is necessary. In the First Presbyterian Church, Peoria, Ill., twenty committees were appointed to visit the members of the church to secure their names and enlist their support for the movement.

6. Suggestions. The officers and visitors should meet occasionally for conference; this encourages the workers and ensures united, systematic effort by which the work can be extended and bettered, and the burden shared more justly than sometimes happens. The following invitation is suggestive of the plan of such conferences:

HOME DEPARTMENT

SUNDAY-SCHOOL CALVARY BAPTIST CHURCH.

CITY OF WASHINGTON, March 25, 1901.

MY DEAR FRIEND:

It is with much pleasure that I inform you of our purpose to hold a Conference of the Visitors of the Home Department of our Sunday-school on Sunday next, March 31, in the Banquet Room of the Sunday-school House from 5.30 to 7.15 o'clock.

The proposed programme is as follows: the Conference at 5.30 o'clock, when we hope to have present with us Miss Grace E. Griswold, a prominent Home Department worker of New York, who will, I am sure, be able to help and cheer us in our work here.

Tea will be served at 6 o'clock, after which our pastor and some of the officers of the Sunday-school will speak briefly.

It may cost you a bit of personal sacrifice to attend this Conference, but I confidently count on *your* presence! It is necessary that we should know for just how many to prepare tea, so please fill out the accompanying card and send it to Miss Kate S. White as soon as possible.

Cordially yours, ————————

CITY OF WASHINGTON.

I will be present at the Conference of the Home Department Visitors to be held in the Sunday-school House, Sunday, March 31, 1901, from 5.30 to 7.15 o'clock.

————————————

To Miss Kate S. White, 1711 P Street.

A liberal use of cards, invitations, etc., is decidedly helpful. They aid in keeping members of the Home Department in touch with the main school. Special invitations, too, should be sent for Sunday-school entertainments and other exercises, such as Children's Day, Rally Day

and other special services. The Home Department of the Baptist Temple Bible-school, Brooklyn, has its own rally or reception on the Monday following Easter. In the Government Street Methodist Episcopal Church, South Mobile, Ala., the following was mailed on a New Year's Day:

GOVERNMENT STREET M. E. CHURCH, SOUTH.

Mobile, Ala., Jan. 1, 1902.

To Members of the Home Department:

We, the Superintendents and Officers of the Government Street Methodist Episcopal Church, South, send greeting and best wishes for a very prosperous and happy New Year.

We wish to emphasize the fact that there is always a place for you in the main school, and a cordial welcome whenever you can come, either regularly or occasionally.

There are now ***more than 200 enrolled in the Home Department,*** *but there should be double that number, and we ask your hearty co-operation. If you know any that would probably join, will you kindly give their names and addresses?*

We trust that your union with us in the weekly study of the lesson has proved both a pleasure and a blessing. If so, we will be glad to know it; and if ***not,*** *why not?*

To this end, we ask you to answer the enclosed questions promptly, sending them to the Superintendent of Home Department.

Thanks are yours in advance for your kindness and your prayers that each one may receive even greater blessings from this year's study and fellowship with Yours, in Christ,

MISS ANNA MARY SCLATER,
Superintendent of Home Department.

J. B. CUMMING, Pastor.
A. C. DANNER, Superintendent.

The questions are as follows:

QUESTIONS.

1. Do you believe there should be a Home Department?

Ans. .....

2. Have you received your "Quarterlies" regularly?

Ans. .....

3. Have you studied each lesson?

Ans. .....

4. If not, have you studied whenever it was possible?

Ans. .....

5. Have you enjoyed and profited by this study?

Ans. .....

6. Do you favor collection envelopes for your offerings for expenses and missions?

Ans. .....

7. If you have not heretofore really been interested, will you not now renew your promise, and thus become a blessing to the school?

Ans. .....

8. Please give us the name and address of any one whom you think might be induced to join our Sunday-school, either the regular school or in the Home Department.

.....

.....

REMARKS.

.....

.....

.....

The members of the Home Department should be impressed that they are regarded as regular members of the church school, entitled to all the privileges of the school and of the library just the same as other members of the school. Visitors should exercise watchful care of their classes—in quiet, unobtrusive ways—keeping them informed as to the work of the main school, encouraging them when practicable to do some special work for the Master, and placing as opportunity admits and need requires, good reading within the homes.

CHAPTER XX

TEACHERS AND METHODS OF TEACHING

I. Teachers. 1. Essential requisites of teachers. It is not our purpose in this chapter to speak of those things "which are most surely believed among us," but we do desire to recognize the supreme importance of teachers of Christian truth being Christian teachers. We are in full accord with Mr. Victor Hugo Paltsits of Christ's Congregational Sunday-school, New York, who says: "Every teacher should be a professing Christian. Any one who does not love the Master enough to confess Him before men is not fit to carry out our Master's injunction to feed His lambs. I respect intellectuality in the school as valuable, but would not have it at the expense of spirituality. The two combined are an ideal." The successful schools, be it said, have such ideal. Observe, that while we have not lowered our spiritual standard, we have raised our intellectual standard. Teachers *must* know *how* to teach. Recent investigations have let in a flood of light on methods of teaching, and with reasonable study the "average" teacher may employ precise pedagogical principles, thereby increasing the amount and value of the work done, and giving surprising pleasure to all doing it. For such study we refer to the first three books mentioned in Chapter XXV, page 318, to the outline of plans in Chapter XXIII, and also to the suggestions for the training of teachers in Chapter XXII.

2. The personal responsibility of teachers. I rejoice to believe that the Sunday-school teachers of

Christendom, with but few exceptions, are conscientious, untiring, sacrificing, working in the spirit and devotion of their blessed Master, daring to "toil terribly," and surpassed by no other body of Christian workers in their noble, uncomplaining, and oftentimes difficult, though heavenly, service. But there are some exceptions. A superintendent of a large school writes: "The most serious drawback, to my mind, is the failure of *some* of the teachers to realize the responsibility of their position." Can we not change such conditions? All is so plain that, with a word, I believe we can help teachers to see that they are laying the foundations of Christian characters, determining the eternal destiny of the lives under their training, and that the character of this work of the present time is determining the character of the Church of times to come! Indeed, the great purposes of all the Sunday-school machinery, of its prayers and toil, of its efforts to reach new scholars and to retain the old, is that pupils may know the Word of God and the way to God. The work of the teacher, therefore, is that which gives value to all other work! On you, dear teacher, this burden and responsibility rests. Pray, therefore, to magnify your office.

The statement comes from a certain school that "all teachers are required to devote their entire time during the Sunday-school session to teaching the lesson, and no story-books are allowed." The inference is that there are schools where the story-book is allowed. Alas! such schools are not infrequent. I regret that I have learned again and again of the habitual use by some teachers of the "story" in place of the Scripture study. What misjudgment! What perversion of opportunity! What prostitution of things holy! The work of the Sunday-school is the work of a school, of earnest study, of earnest teaching, for the building of

Christian character through the inculcating of Christian knowledge. Let us not feed children chaff! Dare a teacher ignore the fact that children are gaining their idea of God, and of the relative importance of service for Him, as much from what is not done as from what is done? The teacher stands before the child as instructor and guide; the child stands before the teacher as a learner, and also, if unconsciously, as a judge of the reality of a teacher's purpose, or of the insincerity of his belief and life. Do we not often underrate the power of thought that a child has? Grown people do not speak their deepest thoughts, nor do children. But it is none the less true that the glimpses that we occasionally get of a child's mind show that he is thinking, and weighing the value of what he sees and hears. No one likes to feel that children avoid them or dislike them. Does not that feeling acknowledge not only that a child judges, but also that he judges correctly? That instinctively with his impressionable mind and heart he feels the "real" man or woman? The teacher in day-school and in Sunday-school has more to do with the future of the boy or girl than any power outside of the home! The realization of this will make the purpose of life and work supremely true and earnest.

In the Sunday-school the teacher's work and work-time should be of first consideration. In this the superintendent and officers have opportunity of showing their appreciation of teachers, and of the seriousness of their work. The superintendent of St. George's Sunday-school, New York, Mr. H. H. Pike, recognizing that teaching is the first and foremost consideration of the school, says: "On the part of officials, if anything is to be done, the question 'Will it help or hinder the teacher in teaching?" is asked. In this way we are saved from discouraging our teachers by asking them to accomplish

the impossible, and secure from them a hearty co-operation as their confidence increases that we do not generally ask what cannot be accomplished within reason by volunteer workers and busy people, under the limitations of a school that meets only on Sunday for a short session."

Various means are employed to deepen in teachers the sense of their personal responsibility:

Dear Friend and Fellow-Worker:

Being desirous that our school shall attain greater efficiency in the Master's service during the coming year, I present this card with the request that you sign and return it next Sabbath. I shall thus fee encouraged in knowing that I have the co-operation of the teacher. Your fellow-servant,

.....*Superintendent.*

TEACHER'S PLEDGE.

For the Year Beginning January 1, 1903.

1. I promise to be in my place every Sunday, unless unavoidably detained.
2. If it is not possible for me to be present, I will provide a substitute, or notify the Superintendent before Sunday.
3. If any of my scholars are absent two successive Sundays, I will visit them and ascertain the cause; or, if unable to do this, will notify the Superintendent of such absence.

.....*Teacher.*

Issued by the New Haven, Conn., B. B. S. Association.

In the Ashland Avenue Baptist Sunday-school, Toledo, Ohio, teachers are appointed by an advisory committee and then formally notified by letter:

ASHLAND AVENUE BAPTIST SUNDAY-SCHOOL.

TOLEDO, O., January 13, 1903.

M.....

DEAR FELLOW WORKER:

At the meeting of the Advisory Committee on the 3d

inst., your appointment as teacher of Class No. —— (new number) was confirmed.

Another year's work is before us; how little we know what the result will be. If I am allowed to judge your feelings by my own, you have spent many discouraged hours during 1902. Month after month has passed with no apparent results from your labors. But at the close of the year the Lord visited us with great power, and many for whom we have worked and prayed so earnestly have come out and taken a bold stand for Christ. Our hearts have rejoiced, and we should take courage and press forward with a determination never to be discouraged again, but to do our work week after week, simply sowing the seed and watering it with our prayers, and let us rest assured that God will bring the increase. The Lord surely used Dr. Hatcher to do a great work among us, and I am sure that we are all grateful to him for his aid in the Harvest. I have considered it my duty as superintendent to watch closely the records of all teachers and classes, and I have spent considerable time in a careful study of the conversions from the Sunday-school during the special meetings, and I am pleased to state that by far the largest percentage of conversions have come from those classes where the teacher's record for regular attendance is above the average. *Regularity is positively essential to successful Sunday-school work.* In this connection I call your attention to the record below, showing number of Sundays you were absent during the past year. Let us all start out on this new year's work determined to be in our place each Sunday, unless absolutely impossible, and let us exert every effort in our power, not only on Sunday, but every day, to build up the School and bring those under our influence to Christ.

During the past year we have tried hard to improve the School, but have made no effort to enlarge it. It seems now that we must make an effort to increase the enrolment, and to this end I ask your hearty co-operation in the plan which will be fully explained to the School on next Sunday. I also urge every teacher and officer to be present at the prayer meeting to-morrow (Friday) evening, which will be devoted entirely to the Sunday-school work.

And now, with an earnest prayer that God may guide us in all things and bless every effort put forth in His name during the coming year,

I am yours in the work,

Superintendent.

You were absent ——— Sundays in 1902. At the beginning of 1902 your class enrolment was ———. It is now ———.

The Westminster Presbyterian School, Grand Rapids, Mich., magnifies the work of teachers through a beautiful installation service with the following covenant:

Aware of our responsibility as Sunday-school teachers, anxious to meet our duties faithfully and to help one another by our common agreement, and relying on the help of Almighty God to meet our obligations, we do solemnly covenant with one another and with our Saviour Jesus Christ:—

To be present at every session of the school when circumstances permit, and when absent to try to procure a substitute or to notify the superintendent.

To prepare to teach in our classes by previous study and prayer and by attendance when possible at all teachers' meetings.

To seek the spiritual welfare of our classes, especially the conversion of any not yet Christians, by faithfulness in teaching, by frequent visiting, by prayer and in other fitting ways.

To submit to the rules of the school, to co-operate with the officers and teachers of the school in promoting its good, and to seek to make the school helpful in the work of the church.

The superintendent shall here add:

"Do you thus covenant and promise?" and the teachers say, "We do."

3. The placing of teachers. The realization of the

vital importance of wise, skilful teaching must also be shown in the placing of teachers. When new teachers have been secured, care is to be exercised in suiting a class to a teacher and a teacher to a class. Any teacher for any class will not do. They must be adapted to each other. The superintendent of the Nostrand Avenue Methodist Episcopal Sunday-school, Brooklyn, N. Y., says: "I study my teachers and the *personnel* of the classes and try to bring kindred spirits together. The boy who likes to play and talk athletics I place in the class taught by an athletic, earnest, Christian young man for reasons that are obvious. Thus I attempt to keep a balance in the classes."

In the Ruggles Street Baptist Sunday-school, Boston, Mass., when a class is left without a teacher a "substitute" is asked to take it for a Sunday or two, or until it is seen whether teacher and class are adapted to each other.

It is sometimes necessary to change teachers even at the risk of hurting a teacher's feelings. The school is for the proper instruction of the pupils, and the conservation of that interest is of first consideration.

From the Silliman Memorial Presbyterian Sunday-school, Cohoes, N. Y., comes the suggestion of men for teachers of young men. My experience and study impels the belief that this is an important suggestion. Mr. Henry Aird, the superintendent of this school, says: "As far as possible men are placed in charge of the classes of young men and boys, not because men are better teachers than women, but because their presence in the school aids greatly in the difficult task of holding the young men, and also in preserving order in the classes."

4. Helpful aids for teachers in their work. "A Private Class Card" gives a summary of what boys and girls expect of their teachers:

FOR SUNDAY-SCHOOL TEACHERS.

What have my scholars a right to expect of me as their teacher?

1st. Certainly they have a right to expect my presence every Sunday, for my responsibility is to God in this matter, and I dare not absent myself at pleasure.

2d. Certainly they have a right to expect that my management of the class will be such as shall tend to their fullest profit and enjoyment of the school.

3d. Certainly they have a right to expect that I will thoroughly prepare myself and my lessons by every available means. Why am I a teacher if I do not *teach?*

4th. Certainly they have a right to expect that I will heartily engage in all the general exercises of the School, the same as they are expected to do. Why not? I am their pattern—their leader.

5th. Certainly they have a right to expect that my interest in them is sufficient to lead me to look them up if they are absent, and to pay them special attention if they are sick. I ought also to pray for their conversion and *expect* it.

6th. Certainly they have a right to expect that I will exemplify in my daily walk the life I seek to hold up before them on Sunday. I cannot hope for success unless I seem what I ought, and be what I seem.

Responsibility? Yes, and privilege.[1]

In another school a ribbon bookmark is given to teachers, lettered as follows:

NORTH AVENUE BAPTIST SUNDAY-SCHOOL, Cambridge, Mass.

"*Everything worth having requires an effort to secure it.*"

Will not *you* and *each member* of your class assist in securing

1. PERFECT QUIET at stroke of bell.
2. A UNIVERSAL and ENTHUSIASTIC taking part in the Bible reading, singing, etc. Let NO ONE be silent then.
3. SILENCE, when others are speaking and while you are teaching.
4. A SPIRIT OF WORSHIP during the exercises of the school.
5. A SPIRIT OF WILLINGNESS to do what will help make our school the best possible. Let each one feel "this is MY SCHOOL."
6. A LOYAL school, a GENEROUS school, a BIBLE school, a STUDIOUS school, and a CHRISTIAN school.

Will you not speak to the members of your class individually that those who are Christians may be strengthened, and that those who are not may be led to Christ?

"*Let us not be weary in well doing.*"

Please speak to class when they forget the above.

KEEP THIS IN BIBLE FOR FREQUENT REFERENCE.

[1] This Private Class Card is published by the Toledo Sunday-school Supply Co., Toledo, O., and furnished at 50 cents per 100, post-paid.

In the Olivet Memorial Sunday-school, New York, a card as follows is given to each teacher:

TO THE TEACHER.

Each pupil has been provided with a copy of the suggestions on the reverse side of this card. The carrying of them out will depend largely on you. Please keep a copy in your class envelope, so that when necessary you can call the pupils' attention to it. Allow me to call *your* attention to the following:

1st. Exercises begin at 2.30 precisely. All entering the school after that time must be marked late. You will gain in power over the class by being in your seat a quarter of an hour before the time of opening.

2d. The class generally follows the teacher's lead. Lead your class in singing, responsive reading, answering at review, etc.

3d. Uniformity in class records is necessary in order that no injustice may be done to the pupil. Keep your class roll in accordance with the printed directions on its first page.

4th. Use the absentee card whenever you do not know why a pupil has remained away from school.

5th. In all cases where you mark a scholar from the roll, kindly fill up the dismissal blank and send it to the secretary.

6th. Do not allow a pupil to mark the roll nor to handle the offering.

7th. It is difficult to obtain substitutes during the school session. Please notify the lady superintendent of intended absence, so that your class may be provided for in advance.

8th. The money for the running expenses of the school comes from the teachers and officers. Make up your mind what you ought to give, and put it regularly into the envelope marked "confidential."

9th. All money contributed by the pupils is to be put

into the missionary offering envelope. Be sure to mark the amount of this offering on the envelope each Sunday.

10th. Do not hesitate to give a black mark to a pupil who persists in disorder after having been warned.

11th. Your absence from the Teachers' Meeting hurts the meeting and the school. If you cannot attend the weekly meeting, come at least to the business meeting, held on the first Thursday evening of every month.

12th. You can have great influence over your pupils in reference to the Written Examinations and Honor Grades. Post yourself on these matters, talk them over with the class, and come to the examinations.

13th. The great end of all our work is the *salvation of the scholars.* Be earnest in prayer for the guidance of the Holy Spirit. Look to God for strength. Exalt Christ as the only Saviour. When discouraged, "take it to the Lord in prayer." Remember that you are working for eternity.

14th. If there is anything in connection with the school that you do not understand, ask one of the officers, and an explanation will be *cheerfully* given.

15th. If there is anything that will help the work, bring it to the attention of the teachers at the business meeting, held on the first Thursday evening of each month.

Your fellow-worker,

WM. DENMAN.

5. The extent of a teacher's work is not limited by class teaching. A suggestion of what a working teacher does in a wide-awake school is given by the report blanks used, a copy of which is on the following page.

In the Calvary Baptist Church, Washington, D. C., a quarterly report with a somewhat similar idea is used. The report states the number of calls made during the quarter, number of communications sent during the quarter, number of church members in the class, number of conversions during the quarter. Space is left in which

FIRST METHODIST SUNDAY-SCHOOL,

Boise, Idaho.

TEACHER'S REPORT.

For Month of .....190.....
Class No. ..... *Teacher* .....
Class composed of .....*between ages of* .....*and* .....
Enrolment of Class beginning of month .....
New Scholars ..... *Scholars left School* .....
Reason .....
.....
Largest attendance during month .....
Smallest attendance during month .....
Teacher absent ..... *Sundays*
Number of Teachers' Meetings attended .....
Number of calls made on members of class .....
Number of conversions in class .....
How many personal conversations have you had with members of your class during the past month on the subject of their soul's salvation .....
.....*Teacher.*
Can you suggest any point in the School where you think an improvement could be made?
Remarks .....
.....

☞ *Please fill out the above to-day.*

HORACE E. NEAL, Supt.

the teacher may state confidentially any matter of interest concerning the class, especially with references to spiritual conditions. The teacher's quarterly report in the United Church Sunday-school, New Haven, Conn., calls for the names and addresses of the scholars in the class, number of calls made on each, whether parents attend church, and their need, if any.

II. Methods of teaching. When one is to take a distant journey, the question asked is, "What is the best way of reaching there?" Similarly in teaching, we ask,

"What is the best way of reaching our end?" This "best way" is what we understand by "method" of teaching. To be exact, we must say that there are methods of teaching. It follows, therefore, that choice of method must be determined by the nature of the lesson to be taught and adaptation to the need of the class; that is to say, the method must be suited to the study, to the ages and to the mental and spiritual conditions of the pupils. The method suited to one class may not be suited to another.

1. What are the several methods of teaching? Omitting the Primary Department, methods of teaching may be classified as (1) the Socratic, or question method; (2) the recitation method; (3) the object method; (4) the lecture method; and (5) the seminar method.

(1) The Socratic, or question method. This, doubtless, is the plan most largely used in classes. By questions pupils are led to think for themselves, and to see truth and lessons in a new light. The system has the advantage of awakening and holding attention, and of so impressing lessons that they "will not let go." The disadvantage of the system is the danger of superficial or dull, and therefore unprofitable, questioning. There is also danger that pupils will neglect previous study of the lessons. Therefore, along with this system certain home work should be assigned, on which class recitation should be required.

(2) The recitation method. This is the system where the pupils prepare the lesson before the Sunday-school hour, and come prepared to answer questions either orally or on paper, the idea being that pupils shall recite that which they have learned. The advantages of this method in the hands of a skilful, persistent teacher are that pupils *must* gain each Sunday some additional knowledge of the Bible, and form the habit of home study. The danger lies in the mechanical use of the system in the

hands of incompetent teachers who know no more of the lesson than is required to ask and answer dull questions. The teacher must be bright, earnest, and thoroughly prepared to make the lesson time by this method interesting and profitable.

(3) The object method. The use of objects for making clear and driving home the lesson is an effective way of teaching. We are familiar with this method with younger pupils. Some teachers use it occasionally (not constantly) with older pupils. Is it not the way Jesus taught? Recall how He pointed to "the vine," "the sower," "the fig tree," etc. Did He not teach by throwing before eye and mind some object or simple picture of wondrous beauty? A very helpful little book, full of suggestions for object teaching and replete with illustrations, is *The Teacher's Cabinet,*[1] by Marguerite Cook.

(4) The lecture method. This method is peculiarly adapted to larger and older classes, and has the advantage of assuring absolute freedom for those in the class who can give little or no time to previous study, for no questions are asked by the teacher. Time also is conserved by this plan, making the lecture period a time of solid study and spiritual helpfulness.

(5) The seminar method for investigation and discovery is suited to advanced study. It is not to be understood that these methods are mutually exclusive. Here, as elsewhere, the law of adaptation controls. The ability of pupils and the subject of study determine the method or methods of teaching. For new light on teaching one cannot do better than follow the suggestions in the opening paragraph of this chapter.

2. Epitome of suggestions in methods of teaching.

[1] David C. Cook Publishing Company, 36 Washington Street, Chicago, Ill.

(1) Know your lesson.

(2) Know your pupils. To illustrate, take the period of adolescence. There is a time when a boy does not know himself, much less is he known by others. This is a time when we must exercise all-prayerful patience and quiet persistence. It is what is called *the law of the learner,* knowing thoroughly and familiarly *the pupils* taught, that has given rise to new principles of pedagogy. It has always been believed that we must know the lesson to be taught; now it is as clear that we must know the *pupils* whom we desire to teach. Hence our need of Bible-school pedagogy.[1]

(3) Know the point of contact. In other words, teach by going from the known to the unknown. Read Du Bois' *Point of Contact,* pages 55-59, where you will find a fascinating story whose lesson all of itself sets forth the philosophy of the point of contact in teaching.

(4) Try to find out what the pupils know, rather than what they do not know.

(5) Encourage pupils to think for themselves and to tell what they think.

(6) Never question pupils in rotation; keep them alert through not knowing "who is next."

(7) After studying your lesson, use your imagination. *See* the scene, the story, as it was, then picture it to others in the light of what is. Bring the Scriptures in thought and application into the life of to-day. Tell what God did for Israel and for Paul; tell also what God is doing in India, and Africa, and for us.

(8) Keep in mind the two-fold work of the Sunday-school: the impartation of Christian knowledge, and the creation and promotion of Christian character.

III. Helpful literature. Teachers will find inspiration and practical suggestion in *Teaching and Teach-*

[1] See Chapter XXIII., on Normal Classes.

ers,[1] by H. Clay Trumbull. Teachers should also consult the teachers' library of their Sunday-school. Your work will become easier for such study, and of greater power. *Helper Leaflet No. 10,*[2] by Marion Lawrance, has some terse sayings, and may helpfully be placed in the hands of teachers.

[1] Charles Scribner's Sons, publishers, New York City.

[2] The Marion Lawrance Company, publishers, Toledo, O. These leaflets may be had at ten cents a dozen or fifty cents per hundred.

CHAPTER XXI

TEACHERS' MEETINGS

The teachers' meeting is the thermometer of the Sunday-school. As the spirit rises in the teachers' meeting just so will it rise in the school. The value of the teachers' meeting cannot be overestimated. . . . If the superintendent of any school which does not have a teachers' meeting will go about among his classes during the teaching half-hour, he will be surprised to find what different truths are being taught from the same lesson. There is little or no uniformity about it. And when he comes to review the lesson from the desk, he will likely speak of things that were not taught at all, and that are as new to the teachers as to the scholars.

MARION LAWRANCE.

1. WEEKLY TEACHERS' MEETINGS. When meetings are held weekly, the lesson and the method of teaching are carefully studied. In the Central Christian Church, Lexington, Ky., teachers are chosen with reference to their willingness and ability to attend the teachers' meeting. The time occupied is an hour and a quarter preceding the Wednesday night prayer meeting. A light luncheon is served first for those who could not otherwise attend. This is prepared by the lady teachers, in pairs, and is paid for by the Sunday-school. A special training class for teachers is conducted at 3 P. M. on the same day for all who wish to prepare themselves to teach, and for any who cannot attend the later meeting. Some workers object to having the teachers' meeting secondary to another meeting, but such matter must be decided by each school.

Who should lead the meeting? Vary the leadership, if possible, with pastor, superintendent and teachers. In the Cortland Presbyterian Church, Cortland, N. Y., the teachers' meeting is held every Monday evening. A leader, chosen from the teachers, has charge for a month, thus

giving experience along that line to several of them during the year. In the Trinity Reformed Sunday-school, Canton, Ohio, the lesson is taught to the teachers by some one of their number Sunday morning from 8.30 till 9 o'clock.

In the Ruggles Street Baptist Sunday-school, Boston, Mass., the method that has been most profitable has been that of having a teachers' tea from 7 to 7.30 o'clock Thursday evenings, prepared at a cost of about fifteen cents per plate. From 7.30 to 8 o'clock matters of general interest to the school are discussed, followed by a season of prayer. Then for from fifteen to twenty minutes teachers from different departments prepare some phase of the lesson, geographical, or its setting, or description of places or persons. This is followed till 9 o'clock by an exposition of the text, with practical teachings and illustrations. This plan has contributed to the development of many teachers. The cost of the supper, which to many might seem an objectionable feature with some schools, "might be borne," the superintendent, Mr. W. K. Andem, suggests, "in turn by the teachers of the various departments, or perhaps some adult class in the school would like to prepare it occasionally."

In the First Presbyterian School, Decatur, Ill., the teachers' meeting is held regularly on Friday evenings, taking no vacation for heat or cold. For the past four years they have held a normal class on the same evening in connection with the teachers' meeting, the first half-hour being devoted to the study of Dr. Hamill's Normal Course; then forty or forty-five minutes for the study and teaching of the lesson for the next Sunday. The superintendent takes thirty minutes in presenting the lesson from the standpoint of a teacher of adult classes, the last ten or fifteen minutes being given to the teaching of the lesson by some primary teacher. At these meetings

questions of importance to the school are frequently discussed and decided, any teacher having the right to suggest any question of importance to the school or class. The meetings are regarded as of great value by both the church and school. The pastor attends these meetings, and the teachers have the help of his presence and counsel. The sessions are conducted largely as the leader would teach a class, centralizing on the main point of the lesson, getting side lights, illustrations, etc.

The superintendent of the Ashland Avenue Baptist School, Toledo, Ohio, Mr. John D. R. Lamson, has used a set of suggestive questions for a meeting, and to good effect. It happens sometimes that our best teachers can say little, or will say little, in a formal gathering of adults; these questions, therefore, served to get at the thoughts of teachers, their difficulties and problems, and also their helpful suggestions. The following are a part of the questions, given as suggestive of a plan that might be followed profitably by others:

1. What special method have you adopted to induce your scholars to study?

2. Suggest a new programme for opening exercises.

3. Should a teacher feel any further responsibility than simply trying to teach the lesson to his class on Sunday?

4. Do you think one hour is enough time for the Sunday service?

5. Should the superintendent attempt to make an application of each lesson during the closing exercises of the school?

6. How often do you call on your scholars at their homes?

7. At what time in the week do you commence the study of the lesson?

8. Is thirty minutes ample time for the proper teaching of the lesson?

9. Should lesson helps be brought into the school by the teachers?

10. Suggest one point in the management of the school where an improvement can be made.

11. Should the superintendent ask the irregular teacher to resign?

12. Don't you think it would be a great help in the work if all teachers would be in position before the beginning of the school, to welcome each member of the class on his arrival?

13. There are five hundred thousand youths in the State of Ohio out of the Sunday-school. Do any of them live near you?

14. Do you realize that you are teaching your class seven days a week through your daily life?

15. Which has the most weight with the scholar, the thirty-minute teaching on Sunday or the seven days' teaching mentioned in the last question?

2. Special weekly meeting for prayer. A weekly meeting, not for the study of the lesson, but for prayer, has been a source of great help in the Glens Falls Baptist Sunday-school, Glens Falls, N. Y. The teachers meet for five minutes immediately after the close of school each Sunday in one of the class-rooms. In the Rayne Memorial Methodist Episcopal Sunday-school, New Orleans, La., a short prayer service precedes the opening of the school.

3. Quarterly or monthly meetings. The quarterly or monthly meetings, usually, are for the consideration of school business and methods, though sometimes given to a lecture on some subject or a review talk on the lessons.

The following cards illustrate the fidelity of many

schools in this important work, and suggest the methods used:

MEMBERS' CARD OF ADMISSION

TO THE

SUNDAY-SCHOOL HOUSE OF CALVARY BAPTIST CHURCH

City of Washington.

MONDAY EVENING, MARCH 26, 1900,
EIGHT O'CLOCK.

Occasion.

An Illustrated Talk by the Superintendent on the Life of Christ studied during the first quarter, 1900.

(PRIVATE.)

Mr......

You are expected to give the teachers and officers your views upon.....

.....

.....

Please do not exceed three minutes in your remarks.

Sincerely yours,

WEST PRESBYTERIAN CHURCH,
ST. LOUIS, MO.

W. B. WYLIE, Supt.

For the quarterly business meeting of the Calvary Baptist Sunday-school, Washington, D. C., teachers are asked to bring any new ideas they have, or questions they wish to ask, and hand them in on a slip of paper for announcement or discussion.

The West End Presbyterian School, New York, has a monthly social for teachers, with a special address or entertainment. The school departments alternate in furnishing the entertainment for the others.

4. Annual Banquet and Conference. The annual banquet is "a regular thing" in many schools, proving a helpful means of keeping up cordial relations among teachers

and officers, inspiring *esprit de corps* and giving fresh enthusiasm.

The honor of your presence is requested at a Banquet attending the Annual Meeting and Election of the Sunday Bible-School of the Central Presbyterian Church, of Auburn, N. Y., in their rooms, on

Tuesday, January thirtieth, nineteen hundred, at half-past six o'clock.

Kindly detach the accompanying card for your very prompt reply, and thus make possible a proper reservation of covers.

JOHN E. MYER,
WILLIS J. BERCHER, D.D.,
H. LEGARE ROMIG,
WILLIAM S. DOWNER,
MRS. CHARLES C. DWIGHT,
MISS MARY DUNNING,
MISS MARY A. WILLSON,
MISS ELLEN M. PALMER,
Committee.

PRIVATE MAILING CARD.

Authorized by an Act of Congress of May 18, 1898.

PUT ONE CENT STAMP HERE

WILLIAM S. ELDER,

124 Genessee Street,

AUBURN, N. Y.

THIS SIDE IS FOR THE ADDRESS.

The following invitation brings to us two suggestions: the gathering of department teachers, and the combination of conference and banquet:

SUNDAY-SCHOOL CALVARY BAPTIST CHURCH.

CITY OF WASHINGTON, February 16, 1901.

DEAR FRIEND:

I take pleasure in informing you that a conference of the Officers and Teachers of the Adult Department of our

Sunday-school will be held on Sunday, February 24, in the banquet room of the Sunday-school House from 4 to 7.15 o'clock.

You will doubtless readily agree that a conference, where all attending will be free to discuss various matters of importance in our Sunday-school work, will prove of decided benefit. The Intermediate Department workers had a conference on a recent Sunday afternoon which was attended by all of its teachers with two exceptions. It was a splendid success.

The programme proposed for our gathering of the 24th is as follows: Conference, 4 to 6 o'clock, which will be all too little time for the purpose—after the conference supper will be served along with one or two short speeches for mind and heart consumption—then adjournment at 7.15 o'clock.

I confidently count on *you* to be present, even at the possible cost of some little personal sacrifice. It is necessary that we should know for how many to provide supper, and I will therefore thank you to fill out the enclosed card and return it to me at your early convenience.

Fraternally yours,

.....

In addition to such gatherings in church parlors, there are superintendents who periodically invite their teachers to their homes for the purposes of conference and a social good time. As acquaintance extends among workers and with work, we may expect sympathies to deepen and results to increase. Thus will our work go on, growing in strength, bringing souls into the Kingdom, and making all to the glory of the Eternal Father.

A helpful book on this subject is that of H. Clay Trumbull's *Teachers' Meetings: Their Necessity and Methods.*[1]

[1] Charles Scribner's Sons, publishers, New York.

CHAPTER XXII

WAYS OF SECURING NEW AND SUBSTITUTE TEACHERS

I. Securing new teachers. The question once was, "Will you teach?" The question now is, "Can you teach?" Teachers should be *chosen,* and chosen with care, not in any haphazard fashion. Mr. James C. Doty, Jr., superintendent of the Flatbush Congregational Sunday-school, Brooklyn, N. Y., says he would rather have a class without a teacher several Sundays than to take the first one that came along just for the sake of putting one in charge of the class. "The spirit of all Sunday-school work is centred in the teacher. If you have good teachers you will have good classes." And the reverse is equally true: poor teachers make poor classes.

1. Ways of securing new teachers. How can we secure new teachers suited to the work? We believe that a satisfactory answer can be given. It is not always possible, however, to secure a good Sunday-school teacher *for the wishing.* Outside of those actively engaged in the Sunday-school, few people understand its needs, problems and work. Yet it is from these very people, for the most part, that we must recruit our teaching force. It is also clear that before we can have an inspired people we must have an informed people. How, then, can we secure new teachers?

(1) Make a list (in excess of present need) of names of such persons in the congregation as would seem best suited to the work.

(2) Personally speak with them of the possibilities and importance of Sunday-school work, without disclosing

at once your purpose, and follow this with placing leaflets and chapters or paragraphs of books in their hands for reading. Do not request too much at one time.

(3) Further inform and inspire these "chosen persons" through lectures and Sunday-school Extension Work, as outlined in Chapter XXV.

(4) Meantime invite them, one or two a Sabbath, to come in and see the school, if for no other reason than as a *personal* favor.

(5) Similarly secure their attendance upon a teachers' meeting.

(6) Ask their advice; counsel with them about *"our* school."

All this can be accomplished in a few weeks. True, these persons will not then be experienced teachers, but their interests and sympathies will have been awakened, and they will have had preparation for intelligent beginning. Other things will follow by reason of the usual work of the school and through the teachers' meeting, and, possibly, the normal class. Some such plan is essential, and, we believe, adequate. We do not expect fruit for the wishing without the planting of seed and the growing of the tree; and we cannot expect prepared teachers unless we prepare them, nor inspired teachers unless we inform them.

2. New teachers on acepting classes should be impressed with the responsibilities which they are assuming.[1] In the Rollstone Congregational Church, Fitchburg, Mass., new teachers sign application blanks, as follows:

> I ———— hereby make application for the position of teacher in the Rollstone Sunday-school. I will endeavor sincerely and earnestly to promote the study of the Bible, and the interest of my class, and work for the welfare of the Sunday-school.
>
> Signed.....

[1] See Chapter XX., on Teachers and Methods of Teaching.

We shall be helped by keeping in mind the new principle which now controls somewhat the growing need of teachers, namely, "that large classes with competent teachers are preferable to smaller classes with less competent teachers." This principle is gaining ground every day.

II. Securing substitute teachers. 1. In looking for substitute teachers, the warning comes from Dr. James Polk Willard, of Trinity Methodist Episcopal Sunday-school, Denver, Col.: "Have *intelligent* teachers. When soliciting a supply teacher, if one says, 'I have not studied the lesson,' pass on to some one else. The children of these days are too smart for any teacher who has not given the lesson careful and attentive thought."

2. Ways of securing reliable substitutes. (1) In the Walnut Street Presbyterian Sunday-school, Philadelphia, Pa., a committee on class work, which looks after the welfare of the classes in securing new teachers and substitute teachers, uses the card on the following page.

(2) For supply teachers, the First Presbyterian Sunday-school, Decatur, Ill., uses the Sunday-school committee of the Christian Endeavor Society in organizing a class of thirty-six of the older pupils or members of the congregation who would be willing to teach once a quarter. This class is divided into twelve classes, giving three for each Sunday for supply teachers, and these are to be prepared to teach just that one Sunday in the quarter any classes that they may be called upon to take for the day.

(3) A somewhat similar plan is the Substitute Teachers' Corps in the First Presbyterian Sunday-school, Wilkesbarre, Pa., numbering from fifteen to twenty, divided into four divisions, one division being notified each Monday by card and the mailing of lesson helps to be on hand prepared to teach any vacant class the following Sunday. Veteran teachers who cannot longer teach reg-

WALNUT STREET PRESBYTERIAN SUNDAY-SCHOOL.

I would like to have my name enrolled as a substitute teacher of the Walnut Street Presbyterian Sunday-school, and expect to be present prepared for teaching, unless providentially detained, on the Sundays indicated herewith.

Name.....

Address.....

Date.....

[Reverse side.]

	1st Sunday.	2d Sunday.	3d Sunday.	4th Sunday.	5th Sunday.
January.					
February.					
March.					
April.					
May.					
June.					
July.					
August.					
September.					
October.					
November.					
December.					

ularly, and younger people in training for permanent teachers, comprise this corps.

(4) Another plan is the selection of a list of names, placing opposite each name the department in which one is willing to serve as substitute when required. This list is given to each teacher or placed where it is accessible to each, that no one may have excuse for failing to provide a substitute if obliged to be absent.

(5) A yet similar plan that has worked well is that by which each teacher arranges at the beginning of the year with a substitute who consents to care for the class in the absence of the regular teacher. The names of such substitutes are placed in the hands of the superintendent.

(6) In the North Avenue Baptist Sunday-school, Cambridge, Mass., in the Young Ladies' Class, different members have pledged themselves as willing to teach on a certain Sunday in each month, as the first or third, and come prepared accordingly. The First Presbyterian Sunday-school of Salt Lake City, Utah, arranges to have from three to five competent teachers who are prepared, and expect to take the places of any who are absent. Again, the need is met through the Bible class, or a volunteer teachers' class, in which the lesson is taught one week in advance, that the members may be prepared to substitute if necessary.

CHAPTER XXIII

NORMAL CLASSES

1. "How is the teacher to be instructed and prepared for his work?" is a question that has been raised recently by the denominational Sunday-school Boards. The very question is recognition of the necessity of trained teachers in the Sunday-schools of to-day. And the normal department or normal class is a partial answer, at least, of that question.

The normal class is suited even to the smallest school, and individual work upon the course may be begun, or a class may be organized, at any time.

The purpose of the normal department is to enable teachers, through broader courses of Bible study, and study of the improved methods of teaching and of Sunday-school work in the light of the new educational ideals, to render better service; to aid those persons who are willing to prepare themselves to be teachers; and also to meet the needs of any persons who desire to take a broader course of Bible study than that outlined by the International, or usual, lessons of the school.

The best time for the meeting of the normal class must be determined by the local school. If held on a week-day evening, members are left free for teaching and for other Christian work on the Sabbath. If held at the usual Sunday-school hour, its importance as a training class for teachers should be recognized, and the members should be exempt as largely as possible from calls to substitute for absent teachers.

In the Simpson Methodist Episcopal Sunday-school,

Brooklyn, the normal class of about twenty-five members is considered the most important class of the senior department. Other schools that have tried the normal plan for any reasonable time also speak of its high value. Rev. A. H. McKinney, Ph.D., chairman of the normal committee of the New York State Sunday-school Association, reports that normal work has been in operation for about ten years in the Empire State, and that "a large number of normal classes have been started in various parts of the State, the pupils taking more or less extended courses, a large number of indivduals having studied alone or in groups of two or three. Every year over one hundred members complete one or more of the courses, pass their examinations and receive certificates. The work is growing quietly, but steadily, in its hold on the Sunday-school teachers."

2. Organizing a Normal Department. (1) Do not wait for a large class. A class of one is better than none.

(2) Compare carefully the several possible courses of study. Decide definitely on a general outline of the work to be covered, both in the study of the Bible and in the study of methods of teaching and of Sunday-school work.

(3) Encourage members to aid the Sunday-school in every possible way *now,* before the normal study is finished.

3. Class work. (1) Have brief devotional exercises, perhaps only a song and prayer or the Lord's Prayer. Remember that the hour's study is devotional when devoted to the sacred work in hand.

(2) Do not preach. Do not lecture. Ask questions with view to finding out what the members know, not what they do not know. Encourage them to express their thoughts.

(3) Do not allow members to needlessly digress from the subject of study.

(4) Use the blackboard, also maps and charts that may aid in making the lesson plain.

(5) Drill the class on the outline and fundamentals of the lesson.

(6) Vary the plan of conducting the class. Ten minutes at the opening of the class may be given frequently to papers by members on various subjects, such as "The Art of Questioning," "Ways of Holding Attention," "New Methods of Teaching," etc., also reviews on similar subjects of chapters in books. Again, as study progresses members of the class may occasionally be appointed as leaders.

4. Courses of study. The normal class courses cover study in methods of teaching and Sunday-school work, and comprehensive Bible study.

(1) Courses in method. If one is to be a good teacher, something more than a "good intention" is necessary. There must be thorough knowledge of the lesson that one desires to teach, and also a thorough knowledge of the persons to be taught. Quackenbosh says:

> The maxim, "Know thyself," does not suffice;
> Know others, know them well; that's my advice.

But this implies much. Our purpose, however, does not require a scientific explanation of the principles underlying it. Successful work in normal classes has been defeated often through lumbering the minds of the members with a lot of needless psychological and pedagogical details. In the study of method we believe that better results will be realized through selected readings and reviews of popular books on Sunday-school work, and other books such as are mentioned in the chapters of this volume on Teachers and Methods of Teaching, Libraries, and The Development of the Local Church and School Through Sunday-school Extension Work, etc.,

than by a study of the distinctly scientific treatises. Dr. A. H. McKinney's *Bible School Pedagogy*[1] is an excellent compendium for normal classes. The book is used by the New York State Sunday-school Association as an additional course in normal class work.

(*2*) Courses in Bible study, etc. For this work, there should be an approved handbook or outline quarterly prepared by an expert.

(*a*) The Chautauqua Normal Union Outlines was one of the first of such helps to appear, having been prepared by a committee of distinguished Christian workers representing ten different denominations, and now preserved in book form under the title *The Church School and Normal Guide*.[2] But this course is cumbered with detail and has given way to a better. The regular course of the Chautauqua Normal Union as now arranged is simpler, and includes studies in the Bible and in Sunday-school work, to be carried through four years, each year's work, however, separate, and recognized by a separate certificate awarded to all who complete it and pass the requisite examination. As at present arranged the course is as follows:

COURSE OF 1904.

To be studied—Revised Normal Lessons. J. L. Hurlbut. Paper, 25 cents; cloth, 40 cents.

To be read—The Modern Sunday-school. J. H. Vincent. Cloth, 90 cents.

COURSE OF 1905.

To be studied—Studies in the Book of Acts. B. B. Loomis. Paper, 25 cents; cloth, 40 cents.

To be read—The Life of St. Paul. James Stalker. Cloth, 60 cents.

[1] Eaton & Mains, publishers, New York and Cincinnati.
[2] *Ibid.*

COURSE OF 1906.

To be studied—Studies in the Four Gospels. J. L. Hurlbut. Paper, 25 cents; cloth, 40 cents.

To be read—The Book Divine. J. E. Price. Cloth, 75 cents.

COURSE OF 1907.

To be studied—Studies in Old Testament History. J. L. Hurlbut. Paper, 25 cents; cloth, 40 cents.

To be read—Teaching and Teachers. H. C. Trumbull. Cloth, $1.

Although the above order is assigned for convenience, it is not obligatory. The course can be taken up in any order which the student may choose. For example, a teacher who during the summer of 1905 studies the course of that year at one of the assemblies, may prefer to organize and conduct during 1906 a class for the study of the text-books for 1905, being more familiar with them. It is admissible to take up the text-books in any order most convenient to the student.[1]

In normal class work, certificates or diplomas are usually awarded to all who pass a satisfactory examination in the first year's work, seals being added for each subsequent year's study.[2]

(*b*) Another course of study has been arranged in the form of two small handbooks: *The Sunday-school Teachers' Normal Course*[3] (First Year, Second Year), by George William Pease. Mr. Pease is an experienced normal class teacher, and his books are comprehensive in their outline of study, clear in form, and suited to the "average man." The books represent one of the best works published on normal courses of study.

[1] Address, Secretary Chautauqua Normal Course Union, 150 Fifth Avenue, New York.

[2] For diplomas, address Secretary Normal Course Union, 150 Fifth Avenue, New York.

[3] Fleming H. Revell Company, publishers, Chicago, New York, Toronto.

(*c*) The courses of the American Institute of Sacred Literature[1] are specially suited to those who care for study along definite lines. As with the other courses of study mentioned, there is no time limit, and any course may be taken up at any time. A special point of helpfulness in these courses for those who have to count their minutes for study, is the direction sheet, outlining the work for the month and for each day, with helpful suggestions regarding the study. No reference books are required, but should the student desire collateral reading, suitable books are recommended. Indeed, a special value in this course is that a student is specially required to use and study his Bible. In the light of the Bible he studies the Bible, till it soon becomes a familiar book. There is sometimes a tendency in normal class work to study *about* the Bible rather than to *study the Bible,* and this is all but a fatal mistake. The subjects for the main course of the Institute are as follows:

> The Life of Christ—a study of all the material of the Four Gospels.
>
> The Foreshadowings of the Christ—a study of Old Testament history and prophecy, with special reference to the development of the Messianic idea.
>
> The Founding of the Christian Church—a study of the Acts and the Epistles on the basis of their historical relationship.
>
> The Work of the Old Testament Sages—a simple study of the ethics and philosophy of the sages as presented in the work of the prophets and in the books of Proverbs, Job, Song of Solomon and Ecclesiastes.

One additional course is announced each year. With the direction sheet, sent each month, the student is provided with a question sheet in duplicate containing twenty questions upon the work of the month. These question sheets are to be filled out from memory, if possible, but the Bible

[1]Address, Hyde Park, Chicago, Ill.

may be consulted if necessary. One copy may be returned to the office of the Institute. For the nine question papers covering the year's work a certificate is awarded. For answering the five honor questions on each paper, a special honor sign is placed on the certificate. The work requires but little time each day, and by the aid of the question papers can be done at home.

In addition to this regular work, the Institute has professional reading courses for ministers and Bible teachers, and correspondence courses.

(*d*) There is another series of normal lessons of real merit: the *Legion of Honor Normal Bible and Training Lessons*[1] by Prof. H. M. Hamill. The course consists of two books, each of which contains twelve Normal Bible Lessons and twelve Normal Training Lessons. The Bible lessons in the first book are on the New Testament; in the second book, on the Old Testament. The study outlined is intended as an elementary course, especially adapted to young people and others who cannot spare the time to master more advanced lessons.

(*e*) Other outline normal courses have recently been inaugurated by some of the denominational boards of publication and Sabbath-school work. This is strong testimony of the recognized value and urgent necessity of normal work; recognition that a sufficient number of well-prepared teachers is fundamental to a successful school.

5. When a handbook on normal work is used, it is sometimes necessary to discriminate and select lessons out of the courses of study provided. We should avoid confusing the mind with too many details.

[1] W. B. Jacobs, publisher, 132 La Salle Street, Chicago, Ill. Manila binding, 15 cents each, or $1.50 per dozen.

CHAPTER XXIV

THE SUPERINTENDENT

I. GENERAL requirements, and the new ideal for superintendents. In an important sense every chapter of a book on Sunday-school methods is the superintendent's chapter, for his responsibility for the work requires a thorough acquaintance with its every part. I purpose, therefore, to speak in this chapter only of certain essential features in the work of a superintendent, not otherwise spoken of in this book, or commonly exploited in the religious press, grouping them here because distinctly of the office of the superintendent though they do not define that office, which office can be defined only in the light of the great work of the Sunday-school as a whole. In speaking of these essential features, I assume that the general requirements of a superintendent, both in what he should not be and in what he should be, are well understood; that the superintendent's office is not the place for Mr. Cynic or Mr. Scold, or for the man who goes about like a "paid mourner," or moves like a tempest, spreading gloom and confusion throughout the school; and that we are agreed also that the superintendent should be a MAN, consecrated, of course, bright and cheery, calm and dignified, sympathetic and kind, alert and firm, full of business, and at times given to praise. We further assume that the superintendent is open-minded and large-hearted, realizing the limitations of one pair of hands, seeking the hearty co-operation of responsible associates, magnifying their work, quietly seeing to

it that *things are brought to pass*—that appointed work *is done,* inspiring all by his buoyant faith and untiring devotion for the improvement of the school, and holding fast to the old and tried and welcoming every fresh aid in the administration of the school, knowing that *adaptation* to changed conditions and present needs is a cardinal principle of our Christian religion. All this being true, it remains to be said that the new ideal for a superintendent is in some respects diametrically opposite to what it once was.

The ideal superintendent is not a man necessarily of unusual talent in half-a-dozen different directions, but a man who realizes to the bottom the importance of Sunday-school work, and who is willing to give himself to it. The time was when a man was chosen for the office of superintendent because he could "talk well"; now, some schools make effort to select a man for superintendent who *cannot* "talk well." A superintendent who cannot talk, but can live and *do* things, is worth infinitely more than the one who can talk but is weak and purposeless in Christian life and work.

II. Special suggestions. 1. Avoidance of unnecessary talking. Too much emphasis has been placed on the "talking," and the call now is for less of it, and that the quality of it be strong, heartfelt, full of the life of the man back of it, though it be with stammering tongue. Mr. Henry Aird, superintendent of the Silliman Memorial Presbyterian Sunday-school, Cohoes, N. Y., says: "I believe it to be the duty of the superintendent to refrain from talking unless he is sure he has something to say that is worth saying. In my opinion, it is not wise to review the lesson from the desk every Sunday; let the teachers do the teaching. The superintendent may, and I think should, in a few terse, concise and well-chosen words, enforce and emphasize the salient point of the les-

son—driving the truth home to the hearts and consciences of the scholars—but in no case should he exceed five minutes in this exercise. Superintendents, as a rule, talk too much." Similar is the view of other experienced and successful workers. At the same time we should remember that the superintendent's "five minutes" is urgent if the teaching force is not strong, and is an opportunity at all times for deepening impressions and clinching truths if one speak at all.

If the method of review be by questioning the school, then let the questions be clear and concise, capable of brief or word answers, and with the purpose of finding out what the pupils know and not what they do not know.

Should the visitor talk? Mr. W. J. Fulton, of the First Westminster Presbyterian Church, Keokuk, Ia., expresses what is a growing sentiment in saying that unless there is special reason visitors with them are not invited to address the school. A dozen years' experience has taught this superintendent that the average result of talking by the honored guest to the Sunday-school is disappointing; that is to say, the benefits do not compensate for the mistakes made.

The responsibility of the superintendent is enforced by Mr. James Polk Willard, of the Trinity Methodist Episcopal Sunday-school, Denver, Col., in saying that the superintendent is to remember at all times that we are dealing with the wide-awake and up-to-date youth, and that they are entitled to the best that the Sunday-school platform can give them.

2. The duty of keeping order is one of the first and most serious tasks enjoined upon a superintendent. This work must not be delegated to the teacher; the teacher is not a policeman, but a teacher, and every organized force of the school is for the teacher's aid! Teaching is

the end for which all other things are the means. But there must be attention before there can be instruction. Mr. Henry Aird says: "That it is not easy to preserve order every superintendent will admit, and some find it impossible; the latter class had better resign. A uniformly disorderly school proves the incompetence of the superintendent. 'Order is Heaven's first law,' and it ought to be the first law of every Sunday-school. Good work cannot be done in a disorderly school. No exercise should be begun till order is obtained. This is a rule that should be inflexibly enforced."

In the Olivet Memorial Sunday-school, New York, the following methods have been successful in maintaining order equal to that of the best day schools. Four doors only of those that admit to the main floor and the gallery are used; ushers guard these during the whole session of the school. The ushers watch for the lifting of the superintendent's hand, which is the signal for the doors to be opened; this signal is not given during exercises of any kind. When the doors are open, late scholars and teachers pass quickly to their places; meanwhile the superintendent and school wait in perfect silence. The Rev. William Denman, D.D., of this school, says: "As talking is apt to be overdone, the superintendent's eyes and hands very largely take the place of his tongue, and in like manner the piano has supplanted the bell. A few chords sharply struck is the first call to order, whilst the second call, after a brief interval, is the playing of a short strain. In no instance are the signals repeated; we act on the principle that once asking is enough, and invariably find it so or make it so. Scholars are not allowed to leave the class without permission of the teacher, nor to leave the school without a pass from the secretary. We have found that scholars soon come to have a wholesome regard for a superintendent who knows how to wait in per-

fect calm with his eyes fixed upon them, and for all officers who enforce the rules of the school without fear or favor."

3. Personal acquaintance with teachers and pupils. Next to the work and discipline of the Sunday-school hour comes the need of personally knowing the pupils and of encouraging sympathy and helpfulness among the workers. The teachers' meeting is opportunity for a superintendent coming into close touch with the individual teacher and his work, and opportunity also of mutual acquaintance and sympathy in the discussion of common interests.

Some superintendents give yearly receptions at their homes for the pleasure of a better acquaintance with the workers, and in order to deepen the feeling of friendly interest among the teachers.

To reach the scholars, know them and have them know him, the superintendent of the Ruggles Street Baptist Sunday-school, Boston, Mass., invites to his home for an evening of pleasure the new pupils brought in during the month, together with the scholars who brought them to the school, the idea being that those who first introduce them to the Sunday exercises should introduce them to the superintendent and to each other on the social evening. In practising this plan, the superintendent has discovered that when a new family moves on to a street where a pupil of this school lives they do not have time to get settled before they are told that they must come to the Ruggles Street Baptist Sunday-school.

The superintendent can also do much by cordial greetings to scholars as he meets them in the school or on the street; by printed letters of inquiry showing that he misses one if absent; and by the birthday card carrying his greetings and good wishes for a new year, such as the following:

JAMES LEES MEMORIAL PRESBYTERIAN CHURCH.

Frankfort Avenue and William Street.

My Dear Friend:

Feeling a deep interest in your welfare and happiness, it affords me great pleasure to send a message from the school of cordial greeting, and good wishes on this anniversary of your birthday.

May the new year of your life upon which you enter to-day be bright and joyful and may all your coming years be peaceful and happy, each succeeding one increasing in hope and joy and peace until that perfect day.

That all of the associations and influences of our school may be helpful to you and that the memories of these days may be precious to you throughout all your future life, is our earnest prayer.

May you here learn the great lessons of life, and may the Lord Jesus Christ become to you as "the Chiefest among ten thousand."

"The Lord bless thee and keep thee; the Lord make His face shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace."

On behalf of the Church and school, I am,

Lovingly yours,

Superintendent.

——————190—

This birthday letter was printed on a four-page card folder, one page of the outside having a picture of the church, and the other bearing a birthday greeting with appropriate decoration of flower design.

4. The successful superintendent to-day must have some help for his memory, a memorandum book for suggestions, appointments and records. Mr. Victor H. Paltsits, the superintendent of the Christ Congregational Sunday-school, New York, says: "I am a great stickler for

statistics, believing that only in that way can a superintendent ascertain a leakage, if any, and repair the breaches of incomplete organization. My annual reports to the church and congregation have covered each year about two thousand words, and give in detail all the workings of every part of the school's interests, administrative and spiritual. A careful record is kept even of the weather, as bearing upon fluctuation in attendance." To this end this superintendent keeps a private note-book in which he enters weekly the date, title of the lesson, order of service used for the day, number of each hymn sung and what verses, record of the weather (fine day, cold day, warm day, very cold, very hot, rainy, snow), attendance (school, officers, teachers, visitors), collection for the day, number of new scholars received or lost on that day, record of the teachers' meetings, special exercises, picnic record, etc. This is used as material for the annual report to the church. As a further aid, Mr. Paltsits uses an alphabetical register arranged as follows:

Class No.	Name.	Address.	Date of Admission.	Date of Leaving.	Cause of Leaving.	Remarks.
4	French, Jessie	546 Ash St.	In older Register.			Trans. Oct. 5, 1901.
In.	Kendall, Gladys	357 E. 176th St.	March 10, 1901.	Sept. 15, 1901.	Removal.	Trans. Jan. 5, 1902.

It would be helpful to add a column to the above showing the church status of pupils, whether or not they are members of the church. The following is a simple record

blank used by the superintendent of the Nostrand Avenue Methodist Episcopal Sunday-school, Brooklyn, N. Y.:

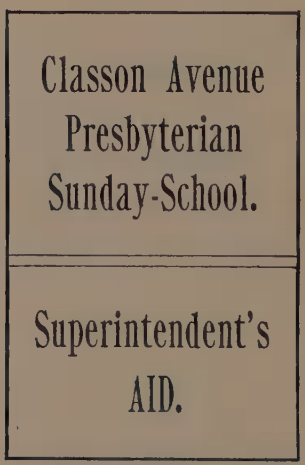
Attendance,		
Last Year.		**This Year.**
	Kindergarten.	
	Primary.	
	Junior and Intermediate.	
	Senior.	
	Officers.	
	Total	
Vistors		

5. A work to be mentioned as peculiar to the office of superintendent, if indeed it does not comprehend the larger duty of that office, is the work of getting others to work and of seeing to it, unyieldingly but kindly, that *they do it*. One man cannot do all the work. It therefore should be carefully apportioned among the officers and committees as variously needed. The superintendent who carefully plans and delegates to others what work he can finds time and strength for surpassing tasks. Because some of our great financiers have *system* in their business they can operate affairs involving hundreds of millions of dollars as easily as other men direct very small concerns. Pearls are not to be thrown before swine. God gives not His energies for waste; and economy in the expenditure of force through careful plan is exacted of the faithful steward, who alone dare ask for Heaven's inspiration and outpoured blessing.

The North Avenue Baptist Sunday-school, Cambridge, Mass., has a superintendent and an associate superintendent. Mr. Seth Sears of that school says, that, after having charge of the school for a number of years, he found the care so taxing that he coined the name and established the office of "associate superintendent." The two now share the work, the responsibility and the honor in a way that a superintendent could not. It is a close partnership of two active partners.

In the Rayne Memorial Methodist Episcopal Sunday-school, South, New Orleans, La., while one superintendent officiates at the desk, the other circulates through the school to greet and welcome scholars and strangers.

To assist the superintendent of the Classon Avenue Sunday-school, Brooklyn, N. Y., on special occasions, ten or twelve young men who can render good service as needed are selected and appointed as "superintendent's aides," and wear a beautiful olive-colored satin badge lettered as follows:



This is a plan that not only helps the superintendent, but

also deepens the interest, and develops a spirit of service, in the young men.

A superintendent having selected his helpers, should not fail in holding monthly or stated meetings of the executive committee, or, as some call it, the superintendent's cabinet. Much planning and "threshing of straw" that would be a bore to the teachers can be accomplished in these meetings. It is well always that plans which concern the school as a whole, teachers and classes, or that in anywise touch them, be passed upon by the teachers also. This is due them, and only so can we expect their larger interest and co-operation in the work planned.

It follows, inevitably, that the successful superintendent is in closest sympathy and counsel with his minister. Mr. H. E. Bostwick, superintendent of Trinity Presbyterian Sunday-school, San Francisco, Cal., says: "My first, second and last aim is to keep the school in close touch with the church, session, and, of course, the pastor."

6. Another characteristic of the ideal superintendent today is that he is alert for improved methods, for new suggestions of ways and means of doing things; his notebook is full of fresh suggestions, arranged in an orderly and accessible manner, gathered out of experiences in his work and reflections on them, and through study of other schools. This does not add to the burden of a superintendent's work; it lightens it, gives success and exhilaration in it. When problems arise, he is the man who knows how to meet them, and in the easiest and best way. Thus the administration of Bible-schools is being put on a business basis; and the superintendent who is not abreast of the onward march of things will soon do no helpful thing. Indeed, he is lost now so far as helpfulness commensurate with opportunity is concerned. With time he will see a large number of pupils of his

school, as well as the children in its vicinity, gathered in by other church schools of the community, or he will see those children lost to the Kingdom, to rise up some day to upbraid him!

7. A careful and conscientious study of publications on Sunday-school work, of which there are only too few, should constitute a part of a superintendent's very responsible work. Current periodicals, such as *The Sunday-school Times*[1] and *The International Evangel*,[2] are of great value.[3] Helpful suggestions may also be gathered from Schauffler's *Ways of Working*,[4] Wells' *Sunday-school Success*[5] and Boynton's *The Model Sunday-school*.[6]

[1]Address, 1031 Walnut Street, Philadelphia, Pa.

[2]Address, Chemical Building, St. Louis, Mo.

[3]Also see mention of periodicals at the close of Chapter XXVIII., on the Relation of the Pastor to the Sunday-school.

[4]W. A. Wilde Company, publishers, Boston and Chicago.

[5]Fleming H. Revell Company, publishers, New York, Chicago, Toronto.

[6]The Pilgrim Press, publishers, Boston and Chicago.

CHAPTER XXV

THE DEVELOPMENT OF THE LOCAL CHURCH AND SCHOOL THROUGH SUNDAY-SCHOOL EXTENSION WORK, INTERNATIONAL AND STATE SUNDAY-SCHOOL ASSOCIATIONS, DENOMINATIONAL SUNDAY-SCHOOL AND PUBLISHING BOARDS, AND THE RELIGIOUS EDUCATION ASSOCIATION

How can we best help our Bible-school workers, and develop the Sunday-school idea in the local church and field? It has been popular with some writers to decry all that has been, to stick adjectives into Sunday-school teachers, and to berate Sunday-school methods as antiquated and slow, and as pitifully inadequate to the demands of the present day. These melancholy prophets further imply that the majority of Sunday-schools are in all but hopeless condition, with little organization, with no progressive systems of study, and no definite plans for drill and development in the doctrines of the Church. Now all this may be true. Indeed, it is painfully evident to one conversant with our church-schools that the vast majority of them are in such a hopeless condition. It may also be true that a large number of our teachers are far from being qualified for the great work of teaching, that some of our superintendents, like the conies, are a "feeble folk," and that congregations are indifferent to the urgent interests of Sunday-school work. What, then, are we to do? One way for us to do is to whine about it and to harp about it, and to go on sticking adjectives into people; but a better way, the manly, the helpful, remedial way, is to *train* our teachers, *educate* our

churches, and *help* our Sunday-school workers through practical suggestions for organizing, planning and developing their work! To this end I would suggest what, for want of a better term, I would call *Sunday-school extension work,* by which I mean instructing, nurturing and inspiring the *local church and school workers* in the spirit, methods and matter of Sunday-school work. How can this be done? Co-operating with the school, the pastor can plan for meetings at not too frequent intervals, when the congregation also may be invited to be present, and when all may hear a carefully prepared paper from, if possible, some expert Sunday-school worker, or from some neighboring minister, or again, from the pastor of the church, superintendent or other workers of the local school. Papers can be read on such helpful subjects as "The Teacher and the Teacher's Problems," "The Sunday-school as a School," "The Educational, Spiritual and Social Sides of Our Work," and similar subjects. Again, great profit may result through reviews of books such as *The Point of Contact in Teaching,*[1] by DuBois, Gregory's *The Seven Laws of Teaching,*[2] Hovey's *The Bible and How to Teach It,*[3] Chapman's *The Spiritual Life of the Sunday-school,*[4] etc.

For the careful presentation of such papers and reviews, arrangements might be made by the ministers and leading Sunday-school workers of a city or community whereby each would prepare and present a paper on one of a correllated series of subjects, which should be given through *rotation,* at intervals of two or four months (such intervals that the burden of the work may not fall heavily on speakers or teachers), in *each one* of the

[1] Dodd, Mead & Co., publishers, New York City.
[2] The Pilgrim Press, publishers, Boston, Mass.
[3] The Griffith and Rowland Press, publishers, Philadelphia, Pa.
[4] United Society of Christian Endeavor, publishers, Boston and Chicago.

churches. This is following the University extension idea of taking the university to the people. It may be urged that Sunday-school conventions relieve the necessity of this plan. I wish it were true, but practical experience shows that those church and Bible-school workers who most need the convention do not attend it. If we are to reach those persons who most need help, and quicken the Church at large, we must reach both through other means than through conventions! We can carry the information and the inspiration to the Church, when the Church will not come to our conventions.

The necessity of some direct plan that will *accomplish* its purpose of *reaching* and *helping* our church-schools is apparent. It is the part of a fool to berate our school; the part of a man to help them, and to put spirit into them till a new life like blood beats through the veins of school, church and community! A suggestive plan, and one of more than local or denominational value, has been outlined recently by Mr. Edgar C. Leonard in a paper before the Albany Presbytery.[1] The paper not only gives us a splendid suggestion, but also shows us, coming as it does from a superintendent of one of the largest Sunday-schools of the capital city of the Empire State, how our most efficient workers welcome aid and are sending up the Macedonian cry. Among other things, Mr. Leonard says: "Our teachers greatly need help, both as to method and, I believe, as to matter. The present-day exactions of the Church upon the time and energy of the minister are greater than they used to be, and the minister has scant time to give to training his Sunday-school teachers. They need it, however—the new ones especially and the older ones particularly. The art of pedagogy, the study of child nature and preparation of teaching material are all involved here. Our Sunday-schools must be schools

[1]April, 1901.

to a greater degree than ever before. Even if our ministers possessed time, our seminaries are not giving instruction very much in how to teach and how to train others to teach. Our teachers of a few years' experience find they are pumped out. The demands upon their time prevent the growth they desire, and in the lack of trained leadership they easily get into ruts. Few superintendents are graduates of Bible training schools. The great Presbyterian Church has much machinery and collects a mass of statistics every year. I would that this Presbytery might put the personal touch upon its Sunday-schools through one detailed and set apart for that purpose so that there might be more fruits to report. Suppose we had a man who had trained himself in prospect of the service who might personally come into contact with our schools, study their methods and find their particular weak points, gather our teachers and officers into conference and give them some scientific instruction in methods of teaching. Organize local normal classes, give lectures at different times on historical or literary or geographical Bible subjects, illustrated with the lantern maybe, and held on week nights perhaps. Let him come to the help of jaded superintendents and suggest methods to those too busy to find new ones. Such a man would find his hands full, and Presbytery would be brought closer to its schools than it is now by his regular reports of his work. I would not lay this work in detail upon any committee or individual pastor who is in charge of a parish. It possesses possibilities for a conscientious Christian worker, whether an ordained minister or not, which are worthy of any man's powers, and an appropriate and not niggardly salary should go with the call to the work. I can see such a man spending a whole week with one school. Addressing it on Sunday when the lessons are dealing with

Abraham and the patriarchs with a scholarly presentation of the conditions of life of their time in family, society and state. Giving an interest to the whole that will last through a dozen lessons. Bringing Abraham down to earth so that he will not seem a sacred and unapproachable, and perhaps mythical, being, as I fear Bible characters are regarded by many scholars. I see this worker meeting the teachers of the main department in conference on Monday evening, and at least getting them to talk about the work, leading the discussion and suggesting topics. Giving them to think of some good idea that has been tried in some other school. On Tuesday, perhaps, the Primary Department matters will be taken up and gone over with those in charge of them. On Wednesday he will cheer the pastor by bearing a hand in livening up the mid-week prayer-meeting, where a new voice is always inspiring. That afternoon he has been talking with the superintendent and giving him at least the idea that somebody on earth cares for him and has a thought for the cares and problems of his office. . . . I know that the incumbent of this office in the rest of the week's work will not neglect the spiritual in the presence of many things mechanical, and he can encourage and renew many a teacher whose inner life has grown cold and whose Sunday-school work has grown irksome."

A simple plan whereby schools can *educate themselves and their churches* is the appointment (through the cooperation of the pastor) of occasional evenings, possibly at the hour of the mid-week prayer service, for "Christian Knowledge Lectures," when a book like *Principles of Religious Education,*[1] each lecture of which was prepared by an expert, can be read one chapter at a time.

[1]A course of lectures delivered under the auspices of the Sunday-school Commission of the Diocese of New York, published by Longmans, Green & Co., New York City.

Such evenings would bring people into more intelligent sympathy with the Sunday-school and surprisingly increase the efficiency of the working force.

In suggesting these plans, I am neither forgetful nor inappreciative of the work of the International and State Sunday-school Associations. Their work has been large and helpful, as it has been generous. The International Association, through its State and district organizations, is another Paul, "the ready," and stands for the improvement and advancement of all Sunday-school interests; and is in the field not so much to be helped as to help. But the Association with its limited working force cannot, in the very nature of things, do everything! The most that it can do is to co-operate with local workers. To this end church-schools and superintendents will find it helpful to keep in touch with the International, State and district associations, through their literature, libraries, and the occasional presence of the field secretaries or other expert Sunday-school workers. Their presence at the teachers' meeting, or better still, at a regular preaching service of the church, deepens and extends the Sunday-school idea and is fruitful of other blessings.

The work of the State and district associations, through conventions, teachers' meetings, teacher-training classes, teachers' reading courses, institutes, primary unions, summer schools, etc., is also helpful; and schools that arrange for the attendance of their teachers are rewarded by a larger enthusiasm and intelligence in subsequent work.

All that can be said of the helpfulness of International associations can be said also of the several denominational Sunday-school and publishing boards. The work of these boards, through their missionaries and various agencies, have *led* in the great march of the Church through northern forests, across western plains and to southern

seas. The banners of Sunday-schools have been planted first, and the building of churches has followed.

The Sunday-school associations and boards have helped also in other ways. Many of the older schools never would have known of the better ways of working, and of the more helpful methods of studying the Word of God, save for the conferences, literature, letters, conventions, and other labors of love of these organizations. Their work, therefore, appeals both to our patriotism and to our religion.

For the aid of those who desire the inspiration and the help that comes through touch with the International Sunday-school Association, the addresses of the Field Workers and General Officers are here appended. The International Field Workers are as follows:

Marion Lawrance, General Secretary, Toledo, O.
Mrs. J. Woodbridge Barnes, International Primary Secretary, Newark, N. J.
Mr. W. C. Pearce, International Field Worker, Chicago, Ill.
Mrs. Mary Foster Bryner, International Field Worker, Peoria, Ill.
Prof. G. G. Marcus, Field Worker among the Negroes, Memphis, Tenn.
Dr. Charles E. Shepherd, Field Worker among the negroes, Durham, N. C.

The State and Provincial Secretaries are as follows:

Alabama—Joseph Carthel, Montgomery.
Arkansas—Rev. G. A. Henderson, Siloam Springs.
California—Charles R. Fisher, Oakland.
Colorado—Rev. John C. Carman, Denver.
Connecticut—George S. Demming, New Haven.
Delaware—Dr. Frank W. Lange, Philadelphia, Pa.
Illinois—W. B. Jacobs, Chicago.
(Illinois has several other Field Workers.)
Iowa—Mr. and Mrs. B. F. Mitchel, Des Moines.

Kansas—J. H. Engel, Abilene.
Kentucky—Prof. E. A. Fox, Louisville.
Louisiana—John B. Kent, Covington, Ky.
Maine—Edward A. Mason, Oakland.
Manitoba—W. H. Irwin, Winnipeg.
Maryland—George H. Nock, Baltimore.
Massachusetts—H. S. Conant, Boston.
Michigan—Alfred Day, Detroit.
Minnesota—Mrs. J. E. Hobart, Minneapolis.
Nebraska—Prof. J. M. Steidley, Lincoln.
New Brunswick—Rev. Aquilla Lucas, Sussex.
New Hampshire—J. N. Dummer, Concord.
New Jersey—Rev. Morris Fergusson, Trenton.
New York—Rev. A H. McKinney, Ph.D., New York City.
North Dakota—John Orchard, Fargo.
Nova Scotia—Stuart Muirhead, Halifax.
Ohio—Rev. Joseph Clark, Columbus.
Ontario—Rev. J. A. Jackson, Toronto.
Pennsylvania—Hugh Cork, Philadelphia.
Prince Edward Island—George P. Raymond, Charlottetown.
Quebec—Rev. E. W. Halpenny, Montreal.
Rhode Island—W. B. Wilson, Providence.
Tennessee—Rev. George O. Bachman, Nashville.
Texas—Louis Collins, Dallas.
Vermont—George L. Story, Essex Junction.
Washington—Rev. W. C. Merritt, Tacoma.
West Virginia—W. C. Shafer, Fairmont.
Wisconsin—J. T. Chynoweth, Milwaukee.

Sunday-school workers will also find willing and able assistance through communication with the Religious Education Association,[1] an undenominational society recently organized in Chicago for a forward movement in religious and moral education in the United States and Canada, and with view to rendering any possible service "by co-operation of workers for the studying of problems,

[1]Address, 153-155 La Salle Street, Chicago, Ill.

for furnishing information, for mutual encouragement, and for promotion of higher ideals and better methods."

I know that some church workers complain of an "over-help," saying, and saying truly, that the primary necessity in all work in Christ's Kingdom is the personal touch and enthusiasm of the individual. But this result, and the result that we have in view of reaching all people, young and old, and of bringing them into affiliation with the Church of Christ and with His work, is quickened by united work along definite lines, and only so can it be accomplished.

CHAPTER XXVI

SUNDAY-SCHOOL FURNISHINGS AND SUPPLIES

STRICTLY speaking, light and air are not furniture, but they are essentials in a good school. Bright, well-ventilated, cheerful rooms plus good management and good teaching mean a successful Sunday-school. In planning for the newer schools, architectural arrangements are of first consideration: with careful plan for light, ventilation, and wherever possible, a system of sliding doors by which each section of the school may be separated from the others during study time, and yet when thrown open make it possible for all to take part together in the opening and closing exercises. In modern buildings the sliding doors of the classrooms are opened and closed by steam power, which is controlled by a lever from the superintendent's desk. Beauty and utility are combined in modern ecclesiastical architecture, and one must be blind, indeed, who builds a Sunday-school room without equipping it with modern improvements.

Many of the school furnishings and their special uses have been mentioned in other places—maps, honor rolls, class banners, class flags, kindergarten tables, class records, secretary's record book, normal course book, Eberhardt's Roll of Honor, Robert Raikes diploma, private class cards, home study slips, quarterly written review papers, etc. Whatever else a school may have or may not have, it should have a blackboard. It can be put to a thousand uses, and is an indispensable aid in the work of a successful school.

The mimeograph and the printing press are also regarded as necessary tools. Not that it is necessary for a school to own a printing press, but to make use of one. Doing without necessary printing is stupid economy. Printers' ink pays. And it pays to print cards, announcements, programmes and similar material in the best possible forms. Such printing soon pays for itself in increased gifts; and this represents corresponding spiritual gains.

Teachers and officers make use of the mimeograph in various ways: invitations, letters, notices, programmes, reports and other uses. The postal card on the following page, used by a teacher in the Bethany Sunday-school, Philadelphia, shows one use of the mimeograph in interesting children.

For the general purpose of a large school the Edison Mimeograph No. 1, "for autographic reduplicating only," [1] will meet the need.

Smaller schools will find it possible to make a very satisfactory mimeograph as follows:

Materials—1 pint of water.
4 oz. white glue (cost $0.15)
16 oz. glycerine (cost $0.65)

Put glue and water into double boiler. Heat until the glue is melted. Pour the glycerine into the glue, stir, and put the mixture into pan. Prick out bubbles and set aside in a cool, level place to harden. Write with stub pen on heavy paper with hektograph ink. Moisten hektograph with sponge dipped in warm water. Put copy on hektograph, face down. Let it remain ten or fifteen minutes, then remove. Fifty or more copies may be obtained by placing clean sheets of paper one at a time on the wax

[1] Address, A. B. Dick Company, 32 Liberty Street, New York City.

Dear Junior:

This is what
we want to say to you
Sunday afternoon
Hoping to see you
I am Your loving
S.S. Teacher

September 5th 1900
Bethany. Phila.

Annie S. Harlow

impression and pressing smoothly and firmly with the hand. To remove writing, wash with warm water, and the hektograph is again ready for use.

The church paper is a valuable aid in keeping the work of the Sunday-school before the congregation. But better still is the SUNDAY-SCHOOL paper for magnifying the work of the school, enlisting the interest of parents, deepening the interest of the children, and, as one worker expresses it, "giving them a personal appreciation of their value to the community." The *Parish Junior* is the attractive name of the paper published by Trinity Sunday-school, Newport, R. I. Such papers are published monthly or quarterly, and bear, among other things, the names of all pupils who obtain a grade of the required per cent. for honorable mention. The expense of such publications is easily met, usually by advertisements. Anyway, it pays! A thousand-fold here, and in the life to come!

The stereopticon is another adjunct of value. The State Street Presbyterian Sunday-school, Albany, N. Y., has monthly stereopticon lectures for the pleasure and helpfulness of the pupils and teachers on subjects which are akin to the lessons being used by the school, such as the "Life of the Greeks and Romans" in their social and civic conditions, and on special aspects of the life of Bible times. Occasional stereopticon lectures on travel, the various countries and peoples, and other secular subjects, make pleasing and helpful entertainments, and bind the children with growing affection and pleasantest association to the church school.

For conveying definite ideas of places and things, pictures and raised maps and models of special objects are easily obtained, but should be selected with great care. No doubt vast harm is often done through exhibiting pictures to children that give erroneous impressions, which

cannot easily be effaced from the mind. The model of the temple,[1] by E. D. Fisher, may be highly commended for its accuracy and for its help to Bible students. This model is not a toy, but a carefully and scientifically constructed model of the temple of Herod as it appeared in the time of our Saviour, prepared on a scale of one six-hundredth actual size.

The model "Map of Jordan Valley,"[2] showing the Dead Sea, Jordan River, Lake Gennesaret, and suggesting the typography of the outlying country, with prepared pieces suggesting the border of the Mediterranean, and that admits of representing the interlying country by molding moist sand into hills and valleys, representing desert places by small pieces of stone and moss, and water by tin foil, makes an attractive map.

A room given to models, maps, curios, and flowers from the Holy Land, pictures and drawings of the tabernacle and temple with appended explanations, and to other things illustrative of Bible customs and manners, will do its part in stimulating the interest of pupils and teachers in their study and understanding of the Scriptures.

One should occasionally review the annual catalogues of Sunday-school publications, supplies and specialties of David C. Cook Publishing Company, 36 Washington Street, Chicago, Ill.; the Twentieth Century Sunday-school Bureau, Paterson, N. J.; Theodore M. Hammond, Milwaukee, Wis.; W. B. Jacobs, 132 La Salle Street, Chicago, Ill.; Ward and Drummond Company, 7 West Nineteenth Street, New York; Goodenough and Woglom Company, 122 Nassau Street, New York; MacCalla and Company, 237-239 Dock Street, Philadelphia, Pa.

[1] Address, E. D. Fisher, Rock Island, Ill.

[2] Address, Woodward & Lothrop, Washington, D. C., and New York City.

CHAPTER XXVII

ORGANIZATION

I. ORGANIZATION is an underlying principle, *conditio sine qua non,* of the modern Sunday-school. Who can conceive of the operating of a railroad, the managing of a business, or the maintaining of a country school without organization? Yet some Christian workers cry out against organization, and say that we are "organized to death!" The *opposite* is true. Thousands of Sunday-schools are in hopeless impotency to-day because of loose, slovenly ways, and are dying for want of simplest common-sense business methods. Such "workers" are never guilty of trying anything new nor of planning for things old. Either they are densely ignorant or wilfully negligent, trees that cumber the ground—the men that have made judgments chaos, and lost our youth to calamity needless and merciless.

But what is organization? By organization we do not mean confidence in clever diplomacy, heedless that *power lies with God;* nor do we mean by organization that a Sunday-school can be run like a machine. We mean rather that we are to work as God works, by counsel and method, mindful that there is such a thing as cause and effect, and that God's great universe is permeated by law. "All's love, yet all's law." If we are to have part in the great plan of God we must be methodical, with practical, orderly, progressive ways of working. The Almighty is the All-Methodical—that is Isaiah's reasoning in his lessons from the husbandman.[1] "Jehovah of hosts is won-

[1] Isaiah 28: 23-29.

derful in counsel, and excellent in that sort of wisdom which causes things to succeed."[1] Organization also means that machinery is nothing save there is power in it and back of it; so in the organized Sunday-school, we know that nothing is of value save the Holy Spirit is in and through all. Along with organized forces, therefore, the closest personal care, heart interest and individual prayerful endeavor is brought to bear on each individual member of the school.

II. Since every plan and procedure of Sunday-school work, all that we do and do not do, affects the organic growth of the school, we are ready to ask, How can we mobilize the work, correllate the several parts and make them mutually helpful?

1. First, there should be an executive or superintendent's cabinet. Of course, large responsibility rests with pastor and superintendent. But it has happened not infrequently in smaller schools that the superintendent cannot be depended on for initiative or "carrying through" the work of the school. How many a Decision Day, Easter Day and other important services have passed unnoticed because not thought of until too late for suitable preparation! Living along—or dying along—in such a rut, our youth have dropped by the way. Why wonder?

The executive, cabinet, or board of managers consists usually of pastor, officers and one or more appointed teachers, sometimes including representatives of adult classes and of officers of the church, also the chairmen of the various departments of the school. Weekly or monthly meetings are held; at the written request of two or more members, as the executive may determine, special meetings must be called by the superintendent. It is the duty of the executive to devise plans for the regulation

[1] Isaiah 28: 29, translation of Professor George Adam Smith, *The Book of Isaiah,* Vol. I, p. 166.

and general improvement of the school, and to consider all matters pertaining to its interests. Written reports of recommendations are then made to the Teachers' Association, which includes all the officers and teachers of the school, and the pastor of the church. In the Rollstone Congregational Sunday-school, Fitchburg, Mass., all business is planned, and so far as possible executed by the board of managers, which also has charge of the appointment of all committees for concerts, Christmas, promotion days, picnics, etc. The advisory committee is another term used, as in the First Presbyterian Sunday-school of Springfield, Ohio, where the committee consists of seven members, including pastor, superintendent and assistant superintendent, and has the work of grading and arranging scholars into classes, advising the appointment, transfer or removal of any or all teachers or pupils; of providing substitute teachers, visiting absent teachers and scholars or causing others to do so; of devising ways and methods to awaken an interest among those competent to instruct, so that an efficient and sufficient supply of persons may be available for teaching. This committee decides the hour for holding the sessions of the school, time and place of teachers' meetings, anniversaries, etc. In placing the scholars in classes, the advisory committee of the Park Church, Elmira, N. Y., is absolute. The scholars are allowed to send in a written request as to the class they may wish to enter, but must abide by the decision of the committee. The importance of such executives is apparent. Teachers have the burden of teaching, and should be relieved of business details as largely as possible; at the same time they must be sufficiently consulted on all things. The executive or cabinet meets the need. Let us not confound it with the teachers' meeting.

2. The selection and election of the officers of a school, apparently a simple matter, is often a delicate task, as

difficult as important. The old and clumsy way of election at the annual meeting of a church is necessary in some parishes because of their *personnel.* But when possible it is left to the teachers or the executive of a school, some official board of the church being required to give its approval. In the Central Congregational Church, Fall River, Mass., the superintendents are nominated by the board of managers and the nominations are confirmed (or otherwise) at the annual meeting of the church. The superintendent appoints the department supervisors, the secretary, treasurer, librarian and historian, subject to confirmation of the board of managers at its annual meeting. The department supervisors appoint all assistants in their departments, subject to approval of the executive committee.

3. Discretion and care in the selection of teachers is also essential. Teachers should never be appointed indiscriminately. Their selection is usually made by the superintendent or pastor, subject to ratification by the Teachers' Association. In some schools the recommendation of teachers is in the care of a committee on teachers, or department supervisor, an officer with that special duty, his recommendations being subject to ratification by the superintendent or the Teachers' Association.

The manual of the Collingwood Avenue Presbyterian Sunday-school, Toledo, Ohio, defines the duties of each officer, when and how elected and term of office, the duties of the teachers and what will be required of them, together with rules for the government of the entire school. After a careful reading teachers are expected to endorse the rules and promise to abide by them by signing their names on a list provided for that purpose.

4. If pupils are to have continued and growing interest in the progress of a school, they must be kept in touch

with its work. To this end the secretary's report is essential. The whole school has pleasurable interest in that report, and a right to it. The secretary should have assistance sufficient to ensure a complete report at the close of *every* session of the school. The secretary's report for the day should include, usually, items that will enable one following the report to gain an intelligent idea of just what the school has done for that day in comparison with what it might have done, and in comparison with what it actually has done in the past. For instance, in the Walnut Street Presbyterian Sunday-school, Philadelphia, Pa., the first item read is the total enrolment of the school; next, the total number present for the day, followed by the total present for the same Sunday of the year previous (with this some schools include reports of the weather for that day); then the percentage of enrolment present for the day, followed by the percentage of the enrolment present for the same day of the year previous. Following this are announced the percentages present for the day in the Adult Department, the Senior Department, the Junior Department and the Primary Department. This shows which department has done best in attendance for that day.

As an aid to the secretary in his work, that the school may continue its personal care and hold of every pupil, teachers' blank report forms should be used in the smaller as well as in the larger schools. The home-made mimeograph [1] makes this possible even with such schools as "must count their pennies." In the Simpson Methodist Episcopal Sunday-school, Brooklyn, N. Y., slips are used to notify the secretary of change of address, transfers to other classes, or of cases where names should be dropped from the roll. The following is a specimen, "Please trans-

[1] See Chapter XXVI., on Sunday-school Furnishings and Supplies.

fer" or "Please drop from the roll" being substituted in the other slips for "Please change the address."

SIMPSON M. E. SUNDAY-SCHOOL,
Brooklyn, N. Y.

.....190

To the Secretary:

PLEASE CHANGE THE ADDRESS OF

Name.....

From .....

To.....

Class No. .....

.....*Teacher.*

When a pupil's name is dropped from the roll, the reason therefor should be reported to and recorded by the secretary.

The importance of records, the care that successful schools are giving to the details of their work and the interest of laymen in it, is suggested by the Rev. S. E. Eastman, of the Park Church School, Elmira, N. Y., saying: "There is much devotion to the school on the part of many members of the church, sacrificing time and ease and pleasure for the sake of its success. Our 'lady of the figures' who prepares the reports takes at least two days in each week for the Sunday-school. Our man who sees to the printing is a busy lawyer, but he, with his stenographer, never fails us, and so of many of the teachers." *The Modern Methods Sunday-school Class Book*[1] is a new book for class records, suited to the

[1] The Mercury Publishing Co., publishers, Newport, R. I. Books, capacity for eighteen pupils, 10 cents each, or $1 per dozen, postpaid.

requirements of modern Sunday-schools, with provision for personal and family data of each pupil now required to be recorded, with a simplified, comprehensive system of marking, and with pages so arranged as to require the writing of the names of pupils but *once* for the whole year, including the record of all data. The book lightens the labor of teachers and Sunday-school secretaries, and its comprehensive data, which is now regarded as essential by progressive schools, is an inspiration as well as aid to teachers and all Sunday-school workers. We believe that this new record book has superior advantages even over the card system.

5. Special officers for special work. The superintendent of classification, to whom reference is made in Chapter XI, is usually given the responsibility not only of welcoming and knowing new pupils, and of placing them in classes, but also of attending to the promotions from one department to another and the changing from one class to another. Again, as in the Washington Street Congregational Sunday-school, Toledo, Ohio, he has general oversight and care of the rolls; reviews the class cards to notice irregularities, etc.; makes out the honor rolls; turns over to the school biographer quarterly the names of new members to be entered on his book and the names to be dropped; and gives the Christian Endeavor Sunday-school committee the names of absent members to look up and report upon.

The birthday secretary is another special officer, who finds his hands full and his heart enlarged in keeping the school acquainted with birthdays, and in extending birthday greetings by letter or otherwise to the members of the school.

The work of the Hyde Park Baptist Church, Hyde Park, Ill., is divided into departments, over which are directors, called Directors of Spiritual Life, of Instruction,

of Benevolence, of the Library and of Public Exercises. This school also has an appointed examiner who has supervision of examinations, and has principals over the several study divisions: *A*, the Elementary Division; *B*, the Secondary Division; *C*, the Adult Division; *D*, the Home Division.

In the Bethel Presbyterian Sunday-school, East Orange, N. J., it has always been the aim to have every teacher and officer a member of at least one committee. All the regular work of the school is divided among four regular standing committees, the "Benevolent and Missionary," "Social and Entertainment," "Music and Special Exercises," "Library and Literature." Regular monthly meetings of the teachers are held, at which these committees make regular reports, and when all other matters pertaining to the interests of the school are discussed.

6. The part of pupils in school organization is large and important, and this should be made clear to them. Teaching is not the end of our work, nor is conversion, or church membership; these are but parts of the whole, steps by the way, of what we call Christian growth—growth in holy character and holy service. Truth must become incarnate, our religion a living thing; our faith have hands and feet, voice and heart, that are about our Father's business. The plan of encouraging scholars to visit other members of their classes, the absent and sick, to visit the aged with gifts of flowers or other kindly remembrance, to give sympathy and help to some forlorn and needy people, and of stimulating pupils to regard the good and growth of the school and to work for new scholars—all this is simple, possible, practicable and helpful to Christian growth, developing a spirit of service, making the beginning of a training for it and giving a taste of it. Those Sunday-school workers who ignore this law of development will never lead their pupils to large Chris-

tian experience. In recognition of the importance of the individual, some schools print card "reminders" on which are outlined the Sunday-school announcements, such as library, hours of meetings, the privileges of pupils as members of the school, awards of merit, honor rolls, requirements for records, awards for bringing in new scholars, ways of helping the school, requests of notification of sickness, appeals for providing and distributing flowers, class and school rules, etc. Such cards are given to members of the school and to new members, bearing to them also words of the school's warm welcome!

7. As a suggestion for a model constitution and by-laws, we append the following:

CONSTITUTION

ARTICLE I

NAME

This school shall be called The Sunday-school of Calvary Baptist Church of Washington, D. C.

ARTICLE II

ORGANIZATION

The organization of the school shall be as follows: Adult, Junior, Intermediate, Primary, Kindergarten and Home Departments.

ARTICLE III

OFFICERS

The general officers of the school shall be the pastor, a superintendent, a secretary, a treasurer, and a librarian; and there shall also be six associate superintendents, a secretary of the Teachers' Bible Club, and such assistants as these officers may appoint, with the approval of the

Board of Management. All officers shall be members of the Calvary Baptist Church.

ARTICLE IV

TEACHERS

All permanent teachers and visitors in the Home Department shall be members of a Baptist Church, and each teacher and visitor hereafter appointed shall be recommended by the associate superintendent having charge of the department in which such person shall serve, which recommendation shall be approved by a vote of the majority of the Officers' Council acting upon such recommendation. Each substitute teacher shall be a professed Christian.

ARTICLE V

ELECTION OF OFFICERS

Section 1. The officers of the school shall be elected annually by the Board of Management, on the last Thursday evening in December, and they shall hold office for one year, or until their successors are elected. At this meeting the officers shall name their assistants.

Sec. 2. All elections must be by ballot, and a majority vote of those present shall elect.

Sec. 3. Vacancies in any office may be filled at a meeting of the Board of Management called in the usual way of calling such meetings and for that purpose. Not less than two weeks' public notice shall be given of such meeting.

ARTICLE VI

BOARD OF MANAGEMENT

There shall be a Board of Management, which shall consist of the pastor, officers, teachers, and "visitors," which shall have direction of the affairs of the school.

ARTICLE VII

STANDING COMMITTEES

There shall be two standing committees appointed by the superintendent immediately after the annual meeting, subject to the approval of the Officers Council, as follows:

1. A finance committee, consisting of nine persons—the treasurer of the school to be chairman; the superintendent to be a member; the other seven members to be chosen two from the Adult Department and one from each of the other five departments of the school. It shall be the duty of this committee to provide ways and means to carry on the work of the school, to direct the method of the collections, and have charge of all financial matters.

2. A library committee, consisting of nine persons, of which the librarian shall be chairman. It shall be the duty of this committee to make the necessary rules for the government of the library, and purchase new books out of funds appropriated for that purpose.

ARTICLE VIII

DUTIES OF OFFICERS

Section 1. The *superintendent* shall have general supervision and direction of the school, and shall preside at all business meetings, and at the meetings of the Teachers' Bible Club, and shall have such powers as are usually connected with the office, and shall close the exercises in the Adult Department except when otherwise engaged. He shall be *ex officio* a member of all standing committees. In the absence of the superintendent, the pastor shall be acting superintendent, but he may designate one of the associate superintendents to perform any of the duties usually devolving upon the superintendent.

Sec. 2. The duties of *associate superintendents* shall be as follows: One shall have charge of and conduct the opening exercises of the Adult Department; one shall have charge of and conduct the exercises of the Junior Department; one of the Intermediate Department; one of the Primary Department; one of the Kindergarten.

One shall have general supervision of the Home Department work.

Sec. 3. The *secretary* shall keep minutes of all meetings of the officers and of the Board of Management, shall keep a record of the membership and attendance of the school, shall report the attendance on each Sunday morning to the associate superintendent in charge of the Primary, Intermediate, Junior and Adult Departments, and perform all the duties usually devolving on such an officer.

Sec. 4. The *treasurer* shall attend to taking the collection, having charge of all the funds belonging to the school, and shall disburse them by check upon the written order of the finance committee and the approval of the superintendent. He shall deposit all funds in some bank to be designated by the Finance Committee, and shall keep a permanent record of all receipts and disbursements.

Sec. 5. The *librarian* shall have charge of all books, maps, etc., belonging to the school, attend to distributing and collecting the books, and keep a record of all books given out and returned.

Sec. 6. The *secretary of the Teachers' Bible Club* shall, under the direction of the leader, prepare a programme for each meeting, designate the members to take part, keep a record of the attendance, and make such reports as may be required.

ARTICLE IX

REPORTS

The superintendent, associate superintendent, secretary, treasurer, librarian and secretary of the Teachers' Bible Club shall make written reports at the regular quarterly business meetings, and such other special reports as shall be required by the Board of Management.

ARTICLE X

AMENDMENTS

This Constitution and the By-Laws following may be amended at any regular meeting by a majority vote of the members present, providing that two weeks' notice has been given of the proposed amendment.

BY-LAWS

I

The regular session of the school for the study of the Bible shall be held at 9:30 o'clock each Sunday morning, unless otherwise ordered by the Board of Management and approved by the Church.

II

The general officers of the school and the associate superintendents shall constitute an officers' council, and shall meet once a month.

III

The Teachers' Bible Club shall meet on each Thursday evening, at 7 o'clock, unless otherwise ordered by the Board of Management.

IV

Regular business meetings of the Board of Management shall be held quarterly during the week following the first Sunday of January, April, July and October, when reports shall be submitted by each officer. The annual business meeting shall be held on the last Thursday evening of December, and if the business is not completed the meeting may be adjourned from time to time by a majority vote of the members present. A quorum shall consist of not less than fifteen members.

V

The order of the exercises for the regular business meetings shall be as follows:

1st. Prayer.
2d. Reading of the minutes of previous meetings.
3d. Reports of officers.
4th. Reports of committees.
5th. Unfinished business.
6th. New business.
7th. Adjournment.

In the manual of the North Church Bible-school, Cleveland, Ohio, are the following excellent requirements:

Co-Operation

Is to be continually the keynote of our work and the secret of our success—pastors, officers, teachers, pupils. The interest of one, the interest of all; the interest of all, the glory of Christ's Kingdom in the Church which He has chosen as His own.

Right Beginning

Teachers and officers should be in their places ten minutes before the opening of the school, which is always promptly at 2 o'clock.

New Scholars

Should be presented *at once* to one of the superintendents, and their names in no case entered on the class roll until placed in the class by the superintendent of the division.

Visitors

Cannot take the place of scholars in any class, but should be introduced to one of the superintendents, and by him seated where most convenient.

Study of the Lesson

The thirty minutes, from 2.40 to 3.10, will be fully given to the study of the lesson in each class. No interruptions of any description will be allowed during this time.

This last point should be printed in big, bold type and put into the hat of every superintendent and teacher.

CHAPTER XXVIII

THE RELATION OF THE PASTOR TO THE SUNDAY-SCHOOL

THE ideal relations of the pastor to the Sunday-school, like that of the superintendent, can be set forth only in the light of the work of the school as a whole. But certain relations of the pastor to the school determine other relations and require special mention, and that is the purpose of this chapter. I shall not refer, however, to the more familiar duties, such as of prayer for the school, heart interest in it, love for the children and acquaintance with them, keeping the school before the church through public prayer and announcements, personal visitation of pupils and parents in their homes and similar essential duties. Such duties certainly are met by the intelligent and consecrated ministry of to-day. But there are other relations, familiar perhaps, but of such fundamental importance as to compel special mention.

First, the place of the pastor in the Sunday-school cannot be taken by another, however efficient the superintendent or however complete the organization of the school. Indeed, it is the efficient superintendent—the man who *sees* things and brings things to pass—who appreciates the importance of the pastor's presence, sympathy, counsel and influence in all the work of the school; and who realizes that the presence and co-operation of the pastor is helpful to the scholars if for no other reason than *just because* he is the *pastor* of the school. But the day is fast passing when the "just because" is all that is expected or required in the work of the Bible-school.

That work is so basal and so vital, so manifold in its exactions and so urgent and desperate in its need, that the pastor's consecrated head and hand and heart are required at its centre, along with other consecrated lives! A word, then, as to the relation of pastor and superintendent.

When there is the spirit of the Master with both superintendent and pastor, as we gladly believe there usually is, it is unthinkable that any personal sensitiveness of either should be allowed to cripple the work, even in the least of ways. If they may sometimes differ in their judgments, they will yet be united in spirit and purpose, and in loyalty to the souls over which God hath made them overseers. We have no fear of collision between pastors and superintendents. On the contrary, we expect happiest relations in mutual helpfulness, and of deepening and growing affection under the common inspiration of a great cause.

2. The pastor, of course, will encourage laymen to engage in the work of the Bible-school, and, as largely as possible, will place responsibilities with them. A larger and increasing laic service, indeed, is a dominant idea of the new evangelism. No one can understand the larger religious life that is moving like an ocean tide through the Christian world, who overlooks the principle of laic service. The wise pastor, too, will remember that from the very inception of Bible-schools, under the old Jewish law, in the teaching of the synagogues and later in the catechumenical schools of the Christian Church, and down through the centuries, laymen have held honored and responsible places in Bible-school work. In Bible times clergy and laity shared the arduous duties of teaching. It is so in the Roman Catholic Church now. There came a time, however, when Protestant clergymen apparently regarded their teaching duties as prescribed by the duties

of the pulpit, and to the grown-up folk of the congregations. But now there is a call for the return of ministers to the Bible way of working; and from no one is there more urgent call than from earnest superintendents.

3. Having recognized the responsible part of laymen in the work of Bible-schools, I desire now to say what, perhaps, is our most important word on the relation of the pastor to the school, namely, that the pastor is the *responsible head* of the school of his church! Whether or not the pastor should superintend his own Sunday-school must be determined by local conditions. I believe that much can be said in favor of a pastor so doing in the majority of schools. If the pastor is superintendent, he should delegate the work to others as largely as possible, and train them for sharing its responsible duties. Fortunate, indeed, is the minister if blessed with a gifted and consecrated superintendent; even then there are honors enough to go around! If the superintendent is forgetful or not always capable, then the responsibility that falls to the pastor is the greater, and only a faithful discharge of all duties will meet the demands of his holy office. Because the pastor is the responsible head, there must be an account rendered to God by him for each soul entrusted to the Church for Christian care and nurture. It is the pastor's *duty*—and even preaching duties cannot absolve him from it—to see that the work of the Sunday-school *is done* and that its every interest is advanced! If the superintendent or other workers fail in planning or doing, it is the pastor's solemn responsibility, with all possible tact, considerateness, kindness and firmness, to see that things *are brought to pass.* The pastor is the pastor of the school, because the school is a part of the church; therefore, his duty to the school is as his duty to other departments of church work, nothing less! Do some schools question the pastor's supervision? Bishop John

H. Vincent, D.D., says: "The Sunday-school is pre-eminently the field for laic labor, and yet the pastor . . . has the same abstract right to guide in all matters that pertain to instruction in his Sunday-school that he has in his pulpit. . . . We assert that the Sunday-school can never so belong to the laity as to justify it in putting an injunction upon the pastor's oversight and direction there. His is the original right. The laymen become sharers in it by virtue of their service, and the pastor should conserve these mutual rights with prudence, fidelity and delicacy." [1] Of course, there is much in the way we do things. A minister is not in the Sunday-school for the exhibition of mere ecclesiastical authority. If he is the responsible leader, he is also the servant of all, and his work is to be tempered by the spirit of Christian charity, tenderness and humility, "even as the Son of man came not to be ministered unto but to minister." [2]

It requires also to be said that there is an immediate, as well as a final, account which ministers must render. Successful churches, as well as corporations, must perforce localize responsibility, and they have the right to hold the pastor responsible for the successful management of the church-school. And recognition of such ministerial responsibility is a striking characteristic of practical religious thinking of to-day. We shall now be helped in seeing how this principle is being applied and in noting some of its effects.

The pastor of the First Baptist Church, Lynn, Mass., the Rev. Tillman B. Johnson, nobly writes: "The pastor's interest determines the attitude of many. I have served this church for ten years, and when *I* awoke five years ago our school increased more than one hundred within the year." Of course! When the "head" wakes up, will not

[1] *The Church School and Normal Guide*, p. 103.
[2] St. Matt. 20: 28.

the hands and the feet? What shall we then say of work that flags?

In the Park Church, Elmira, N. Y., both ministers devote full half of their time to that department of the church, the Sunday-school, which, "like the Empire Express, has the right of way." They find the fruits of their labors in the increased growth and life of the church. Indeed, this school with its record of inspiring results is an object lesson to the Christian world of the value of such consecrated toil. Note further the plans of this church. The first Sunday of each month is Children's Sunday, and is devoted exclusively to the Sunday-school. The sermon is to the children. It is the immovable feast. Nothing has interfered with it for thirty years. One of the pastors, Rev. S. E. Eastman, conducts the Friday evening teachers' meeting for normal work, and says: "I would much rather fail to be present in the pulpit than here. In my judgment, the former failure would be of slight importance compared with the latter."

The names of other pastors who have realized surprising results through the devotion of time and energy to the work of the Bible-schools are omitted for want of space. We could mention school after school in country, village and city where, through the larger devotion of workers and improved methods, the record of increase in attendance and interest and the additions to churches from the membership of schools reads like a romance. The churches as a whole, too, have been quickened; and in a true sense and in the best sense are experiencing a constant revival!

4. Studying the plans of successful pastors, we note that the Rev. Floyd W. Tomkins, D.D., of the Church of the Holy Trinity, Philadelphia, superintends his school himself, and keeps in very close touch with the scholars and teachers, meeting the teachers every week to go over

the lesson for the following Sunday and keeping an exact list of the scholars and their spiritual condition—that is, whether they are church members, and whether they have been baptized, etc.

In the Glens Falls Baptist Bible-school, Glens Falls, N. Y., the pastor gives a five-minute normal talk at the opening of the school.

The Rev. Frederick S. Sill, rector of St. John's Episcopal Church, Cohoes, N. Y., personally takes the attendance each Sunday, going from class to class "without disturbing the teacher." He knows the scholars by face and name. When a school has an efficient secretary, a pastor may have the habit of passing from class to class at each session with a friendly greeting for teachers and pupils. Any plan is good which promotes acquaintance and cheers by personal interest. But such visitation of classes should never be made during the study period! "Without disturbing the teacher" should be a watchword of every officer.

The advisability of having parts of each Sabbath morning's preaching service, or of stated special preaching services, in the interest of the Sunday-school can alone be determined by each church. The service not-down-in-the-calendar, in the interest of the school, should also be in the pastor's plan. A sermon by the pastor of the Central Presbyterian Church, Auburn, N. Y., at a time of special interest in lessons on the life of Christ as the school was about closing that special study was deeply impressive. The sermon deepened the teaching already given, revealed the personal interest of the pastor in the progress of the pupils, brought church and school together, and forged another link between them.

Whatever the plans of a minister or a church may be, care should be exercised not to so much as hint at any line of demarcation between the Sunday-school and the

"Church," for the Sunday-school is an integral part of the Christian Church. The Sunday-school is the Church in its union weekly study of the Word of God! Such is the thought to be impressed on every congregation, and this is the effort of the First Baptist Church, Lynn, Mass., where, too, the children are made to feel and to say "our school," and where they are then taught naturally to say "our church." We observe the effort of an increasing number of ministers to enlist the entire church constituency in Bible study, placing emphasis on the importance of the Divine Word in the development of full Christian characters. In this work the Home Department is a great aid.

5. Value of the Sunday-school to the Church. It may be said of the Sunday-school that it affords a larger opportunity for enlisting and training Christian workers than is opened by any other department of church work. The pastor can secure valued aids in the school with whom he can share many responsibilities and burdens of parish work. In the First Presbyterian Church, Newport, R. I., the Pastor's Aid Society includes members of the Sunday-school as well as older members of the church. Calling lists are handed to members of the school, to whom also occasionally other work is assigned by a consecrated and tactful woman who acts as secretary of the society and keeps a careful record of all the work. This saves the pastor a vast amount of labor, accomplishes a needed work, and is a means of training young people in Christian service.

In the First Presbyterian Bible-school, Peoria, Ill., the work of the Home Department is under twenty committees, whose work it is (in addition to visitation and other work of the department) to be responsible, each committee in turn, for one Sunday night's service. Twenty other committees acting in connection with the Sunday-

school proper have charge of the Wednesday evening meetings, at which time the Sabbath-school lesson for the following week is studied.

6. Now, if any part of this work is to be done by the pastor, actually as superintendent or quietly as the power behind the throne, he must have definite and clear ideas of the work to be accomplished, and of the ways of accomplishing it. How can we have such clear ideas? Our theological seminaries have not equipped ministers for this important part of parish work. They have practically ignored the Sunday-school. Indeed, the graduates of our theological seminaries are about as well prepared to supervise such parish agencies as to direct the operations of grand trunk railways. But a short time ago a clergyman of national repute, one whose pastorates have been in large cities, and a former occupant of the most honored chair of his denomination, said to me, "Tell me how to run my Sunday-school. I know nothing about Sunday-school work." This is the twentieth century, but that good minister of confessed inability is not an exception. Thus for years Protestantism has missed its chance; has sown to the wind, and is now reaping the whirlwind; divine appointments are neglected, many "Christian" people are conscienceless in church relations, while everywhere are the great unchurched masses! For more than much of which we have to thank our theological seminaries. Of course, this should be denied. Is not the Pope infallible? As serious as this matter is, it yet presents an amusing Protestant anomaly. But we have turned the corner of a new century and are facing a new future, full of mighty hope and power. Under the pressure, the demands of the Church must be met. The schools that first respond will have the gratitude of the Christian world and stand pre-eminent. But the coming good things cannot equip the burdened pastor of the present. How may

we have equipment now? Let us suppose that our training for the responsibilities of parish agencies had been thorough. Would that suffice for now? Does study of yesterday suffice for to-day? St. Paul could not preach old sermons, neither can the growing minister. Preachers of to-day realize the necessity of progressive and prodigious study, if pulpit work is to be successful or acceptable. So, too, if there is to be a successful Sunday-school, the pastor must keep informed. Can the blind lead the blind? If the leader does not lead, wherewithal will the followers be? If we are to be faithful shepherds and bishops of souls, we need to know every detail of Sunday-school work! We need to familiarize ourselves with the improved methods of administration that are being suggested through the new principles of pedagogy, child study and scientific research. We need to *continue* earnest students of *methods* in the light of their underlying principles. Every good book on such subjects must be our book. We would also commend to pastors *The Church Economist*[1] as a valuable and suggestive paper, especially devoted to a study of methods of the various parish agencies.

[1]Address, 31 Union Square, West, New York.

CHAPTER XXIX

A PLEA FOR LESS PREACHING AND FOR MORE TEACHING

We have seen that the Church is entering a new epoch of growth in power and influence. In keeping with this strenuous, spiritual life which pulses new in the heart, and as the hope of the Church to-day, and in the keeping with the command of Jesus: "Go make disciples of all the nations, . . . TEACHING them to observe all things whatsoever I have commanded you,"[1]—the matter before us in this chapter is a plea for one preaching service and one teaching service a Sabbath. We would not be understood as depreciating the virtue of church-going. We believe that those persons who sustain public worship through faithful attendance are sustaining that which is essential to Christian character. We are at one, then, all of us, in our desires for the *work,* and that God may be glorified thereby. Inspired by such desires, we make plea for one preaching service and one teaching service a Sabbath, and for three urgent reasons. We believe that this plan conserves,

First, the strength, and the best possible placing of that strength, and conserves in all ways the larger and better service, of the pastor.

Second, the deepening of the spiritual life, and the larger and better service, of the people.

Third, the furthering and strengthening of every department of the Church in the great work of the Kingdom of God.

[1] Matt. 28: 19, 20.

Our study of the subjects is in the order named, thus bearing the suggestion that the *work* is the most important consideration of all. At the same time, we cannot forget that the work in no little measure rests with pastor and people. Therefore, whatever conserves their interests conserves the interests of the work.

I. We consider, first, how the plan of one preaching service and one teaching service a Sabbath conserves the strength, and the best possible placing of that strength, and conserves in all ways the larger and better service, of the pastor.

With the paramount claim of the Bible-school upon the time, thought, and strength of a minister, how is it possible for a pastor to meet that claim if pulpit work is to continue to appropriate such a large part of his time? Indeed, the surprise is that a minister can find time to prepare one sermon a week. Ian Maclaren has given an outline of a minister's average weekly experience, showing how from Monday morning through all the days of the week on into Saturday varied, appealing and commanding interests practically absorb all of a minister's time, leaving him not without a fight any time whatever for study and preparation of sermons. In speaking of these various demands on a minister's time, Dr. Watson further says, "So far as I know, these details are not exaggerated."[1] Notwithstanding the multitudinous demands upon a minister's time, churches are exacting (and they have the right to be exacting) in their high requirements of pulpit services. If a preacher, therefore, is to be fresh and helpful always, a growing preacher, think of the thousand and one books—and a few more—that a minister must constantly be reading. He must know the times in which he lives, the advances

[1] "The Cure of Souls," *Lyman Beecher Lectures on Preaching at Yale University*, p. 228.

in the various departments of thinking, and above all must know the new light which is constantly streaming in upon the Scriptures through archæology, literary and linguistic studies. To this one department of thought alone large study must be given. In addition to all this, Rev. Henry Van Dyke, D.D., LL.D., urges that ministers should have intimate acquaintance with popular literature—"literature in the broader sense as it appeals to cultivated and intelligent people in general, including contemporary history and criticism, poetry and fiction, popular philosophy and diluted science. This kind of literature is the efflorescence of the Zeitgeist. . . . The preacher who does not know what his people are reading does not know his people."[1]

But is it enough that a minister should read and study? Time is also required for meditation and assimilation. Rev. Charles Edward Jefferson, D.D., says: "It is a popular notion that the preacher's hardest work is the writing of his sermons. His most arduous labor is preparing, not his sermons, but himself. Any one can write down a sermon after he has the sermon in him; but to get one's soul into that mood in which sermons blossom, to lift one's self to those high altitudes at which the Word of God is audible, ah, there's the rub! What study! What meditation! What prayer! A sermon is not a thing that can be dashed off at any moment and without heart-strain. A sermon grows. Growth requires time. A sermon eats up the life-blood of a man. To keep the fountains of his life from running dry is the minister's most critical problem. He must be an indefatigable worker. Intellectual treasures from every quarter must be swept into his mind by reading, wide and constant. He must be a student. He must dig deep in the mines of thought,

[1] "The Gospel for an Age of Doubt," *The Yale Lectures on Preaching*, pp. 4, 5.

and wrestle with the problems which distress the age and the ages. He must meditate. He must have time to keep still that great thoughts may take shape in him, that opinions may crystallize into convictions, and that dim truths may become clear. He must pray. He must continue long in prayer."[1]

In addition to all this, the many parish duties draw on a minister's strength and time; and some experiences cut to the deep of the very soul of the man. Families who mourn by the new-made grave know the meaning of poignant grief. But such experiences come often in a clergyman's life. True, he may not feel the grief as deeply as does the family (if calloused he may not feel it at all; it were better then that he were anything other than a minister), but usually he feels deeply and suffers much both because of the experience itself and because of his feeling sympathy for those whom fain he would comfort.

There, too, are other experiences that draw upon a pastor's strength. Who knows the almost constant cost upon his sympathies? (all of which are gladly given). How many holy secrets a pastor holds! Then, too, his work, his hope, his prayer, for the spiritual and every welfare of the people of his care—all draw upon his every power, and upon life itself, quickening the feeling of insufficiency, and making imperative *time for communion and prayer.*

Yet, study, sermons, and parish work are not all that tax a minister's strength. The harassing annoyances of work neglected and left undone, of lukewarm and morbidly sensitive people, the vulgar "feuds" of workers and families, and the hypocritical and hypercritical classes that one meets with in the average parish is, all of it, disheartening and depressing.

Do we not see that there is need of readjustment of a

[1] *Quiet Talks With Earnest People,* pp. 55, 56.

minister's work that his strength in some measure may be conserved? What plan is so suited to this end as that of one preaching and one teaching service on the Lord's Day? How, too, otherwise can a pastor devote such strength and time to the Bible-school as that work has the right to require at his hands? The work of the Bible-school will go undone, or go on in old ruts that for long have rendered it practically valueless, unless church work is so readjusted as to make it possible for a pastor to give such time, thought and strength to this work as shall be commensurate with its divine and paramount claims.

Some one may answer by quoting that clergyman who is reported to have said recently that one who cannot prepare two sermons a week, in addition to other duties, better stay out of the ministry. That preacher may be right in his opinion, but we question even his ability to reach such high standard. One may go through *the form* of preaching, select a text and talk "finely" for half an hour. But is it a sermon? Does it take hold upon the hearts and consciences of people? Does it persuade them to decision and action? It has been said, and we believe truly said, that "The general standard of 'pulpit eloquence' was never before so high as now, and the ministers are breaking down in their prime, and needing months of rest in every year, in their intense struggle to keep up with the intellectual movement of the time, while multiplying themselves as no minister of past generations even dreamed of doing, in parish ministrations of every imaginable nature. Here again, this is certain, that the preacher is killing the minister."[1]

Now a question, how can pulpit service improve (in feeding souls as well as minds) when a preacher's energies are so scattered? *The Christian Work and Evangelist* in a recent editorial said: "It is time that we cease

[1] Editorial, *The Christian Work and Evangelist,* April 11, 1903, p. 521.

to demand the impossible of our ministers and give them opportunity for the work to which they consecrated themselves, the work they long to accomplish—the care of souls. And to this end an entire remodelling of our views of the function of the pulpit is necessary. We must turn the kaleidoscope and let the pieces rearrange themselves—not those composing a single church only, but all the churches of a given denomination or a given town. It is simply absurd, as Dr. Parker used to say, to expect that 'a man can be regularly inspired twice every Sunday'; and yet inspired he must be if in his preaching he is to penetrate beyond the intellectual to the spiritual in his hearers. The Reformed Churches on the Continent, Lutheran and Calvinist, do better than we in this respect. They never expect the same man to occupy the same pulpit every Sunday. Who that has lived long in Paris or Geneva or Berlin does not know that he must consult the newspaper to learn which of four or five ministers is going to preach in the church he generally attends, or whether, to hear the man of his choice, he must not seek some other sanctuary? What a golden time that was in Paris in the seventies, when, going to the Chapelle Taitbout, one stood a chance of hearing the regular pastor, Senator de Pressensé, or Bersier from the Church of the Star, or Theodore Monod from the North, or Roger Hollard or Georges Fisch, each always at his very best; for the sermon he was preaching was no ephemeral thing, born of a Saturday morning to perish with Sunday noon, but the product of weeks of the highest spiritual exercise, and to be repeated in six or seven different churches while the divine afflatus was still upon the preacher's soul. So preaching it was a spiritual message to the spirits of a large circle of men and women."[1]

[1] April 11, 1903, p. 521.

There are others who have declared that it is impossible to prepare two sermons for each Sabbath. It was no less a man than that great English preacher, the late Dr. Robert Hall, who, when some one asked him, "How many discourses do you think a minister can get up in a week?" said, "If he is a deep thinker and condenser, one; if he is an ordinary, average man, two; if he is an ass, he will produce half a dozen."[1]

If, then, one sermon makes such demands on a minister, how is it possible for him to meet the requirements of two preaching services, and yet prove faithful to his teaching duties, on which the coming church depends?—and faithful, too, to the many parish duties which his office requires?

One sermon a Sunday would conserve the strength of a minister, sparing him the time and energy of both preparation and delivery of a second sermon (if sermon it can be called), and enabling him to place that time and reserve power in the needed work of the Bible-school. With the larger inspiration that would come to him through larger results in his work, the concentration of energy and time, a better physical strength and spiritual vigor, we could expect a larger and better service through all his holy ministry.

II. We may now consider how the plan of one preaching service and one teaching service a Sabbath conserves the deepening of the spiritual life, and the larger and better service, of the people.

Consider, first, the interests of those faithful workers whose work it is that sustains and makes possible the Bible-school, and other departments of church work, who, in their zeal for the Kingdom, further sacrifice time, strength, and home life for the sake of sustaining a second preaching service. Now, it is the Church's duty

[1] *Successful Preachers,* Davies, p. 447.

to conserve and protect the health, strength and home life of these consecrated workers on whose work such mighty issues depend, as truly as it is the Church's duty to meet their needs spiritually. It is a time and physical impossibility for Christian workers to attend two preaching services, do their duty to the Bible-school, and at the same time be true to themselves and to their homes! With three services a Sunday, how is true family life possible? It is sheer folly to preach family worship, the quiet hour, personal communion, nurture of one's own, fellowship of home, and then make Church requirements such as to preclude those holy privileges and duties on the Lord's Day, which is the day of all days when there should be regard for such sacred interests. If not then, when? With the burdens of the week, in business, in the home, in the school, and with the varied social and multitudinous duties that come to all, there is only too little time for home life, social intercourse, family fellowship, worship and prayer. The home life requires to be conserved, and the Church should plan *to conserve* its every interest, and foster its growing Christian life. Is it consistent, therefore, to ask people to attend two preaching services and the Bible-school? also expect them to do personal work, and such visitation as is a part of our pure and undefiled religion? Two services of whatever sort are sufficient to attend on the Sabbath. The rest of the day should be spent with one's family, in ways of refreshment for one's self, and, if possible, in errands of mercy and in taking the Gospel to the needy. The plan of one preaching service and one teaching service a Sabbath, therefore, is in the interest of our consecrated workers—in that it conserves their health, their strength, their work in the Bible-school, personal evangelism, the sacred interests of their homes, and the deepening of their spiritual life.

The plan before us is of further value in its message to those church people who specially delight themselves in, and insist upon, the second preaching service. Who are these church religionists? Persons for the most part of goodly feelings, exemplary living, and generous impulses, but persons who lift not so much as one hand to help the Bible-school, and who are at ease through unloading responsibility of such work, and of personal spiritual work and visitation, by attending two preaching services on the Sabbath. A comfortable way, verily, of meeting responsibility! What pitiful delusion! We recognize the need and urgency of public worship. But public worship is not the end but the beginning of Christian obligation. If a blessing has been received through one preaching service it is far nobler to *pass that blessing on* through visiting some "shut in," or prodigal, or young person whose character is only now taking form —it is far nobler to "go teach" and to further the Christian atmosphere of one's home than to evade these obligations through "sitting down" to hear the Gospel in a second sermon, which usually dispels the first. Wherein can we lay the knife to this sore of so many Christian lives? I believe that one of the first things to do is to change the popular standard of a successful church and a fruitful Christian life. George Frank Nason, in speaking of these standards, has truly said, "The innate selfishness of these standards is evident. The church that maintains regular services, pays its debts, and possibly gives a small sum to missionary purposes, is considered to be a successful church, especially if the services are well attended. The member who attends the services, pays his part of the expenses and lives a moral life, is called 'a consistent Christian'! How shall the Church be wakened to the fact that it is not the field upon which ministers and officials are to spend time and prayer and

effort, but the force in God's hands and under the leadership of ministers and officials to take this world for Christ? The failure of the Church to reach the masses is one of the direct results of the dependence upon the pulpit rather than upon Christian men and women to 'preach the Gospel to every creature.' . . . The Great Commission does not read, 'Come ye out from all the world and hear the Gospel.' We transcend the plans of the Great Leader when we expect men and women absolutely dead to things religious to come to the Church to be awakened from their indifference. Many of the people who are not now reached by the Church are hardened in sin and hate righteousness, but more are simply indifferent to the Church and its teachings. Personal work and influence will accomplish that which can never be done by the pulpit or the public platform. These people are our neighbors and our neighbors' children, and they will die without God and without hope in the world unless Christian men and women obey the command to go out into the highways and hedges and compel them to come in."[1]

Who can conceive of the spiritual effect of all, or a large part, of church people being enlisted in such personal work? One preaching service and one teaching service will give church people both the time and opportunity for such work; and this plan further must impress upon their minds and consciences that the Church is not here for its own sake, but as "the force in God's hands" to take the world for Christ. The plan, therefore, results in a clearer conception of Christian duty and of the mission of the Christian church, leads the people into a nobler, better and more efficient service, and into larger experiences of deepenings of grace.

It is required further to be said that no people can digest two sermons a Sunday. Indeed, as Charles M.

[1] *The Christian Work and Evangelist*, p. 114, January 17, 1903.

Sheldon, author of *In His Steps,* has said: "They cannot digest even one." We do not refer to sermons "in which are some things hard to be understood," but we refer to sermons that speak both to the heart and to the understanding. The greater the sermon, the simpler its form. A preacher requires time for meditation, for thinking things through, for seeing truth in its several relations; and a people no less require time for reflection if they are to make the truths of a service their own! And the great purpose of preaching fails unless the truth preached becomes incarnate—unless hearers become epistles, "Known and read of all men." Those who insist on two sermons a Sunday are either following a mistaken standard of Christian living or are too indolent to do their own essential thinking.

Therefore, another vital consideration in the interests of the people is that the plan of one preaching service and one teaching service drives home the responsibility of the people doing more Bible reading and religious thinking for themselves. Results take care of themselves. The Word shall not return void.[1] In all ways, therefore, the spiritual, physical, intellectual, home, church, and *all* interests of the people are advanced through the plan of one preaching and one teaching service a Sabbath.

III. But what would be the effect of this plan upon the work? This is the all-important consideration. We meet the crucial question in the confidence and conviction that the plan of one preaching service and one teaching service a Sabbath would conserve the furthering and strengthening of every department of the Church in the great work of the Kingdom of God. What are some of the reasons for believing this true? First, the large and splendid spiritual results in those churches which place proportionate emphasis on the teaching, as well as the

[1] Isaiah 55: 11.

preaching, function of the Church. The churches that are growing numerically and spiritually, that are gaining older people and children, and that in a few years will *vastly outnumber* the membership of their neighboring churches because of natural growth out of larger and up-to-date Bible-schools, are the churches which recognize that the claim of teaching is paramount with the claim of preaching. Teaching as well as preaching has been divinely ordained for proclaiming the Gospel, and only those who are true to both these sacred trusts are truly blessed.

A further reason for urging fidelity to teaching duty is that it holds us to the supreme purpose of our work. Has there not been a tendency, and that too on the part of devout people, though perhaps unwittingly, to measure the success of church work by the number of people that attend the preaching services of worship? If a preacher can draw large audiences, both night and morning, he is pronounced a success! But is he? Some several years ago, two comparatively young men were called respectively to the pastorates of two comparatively prominent churches in the great Eastern city of ———. Having been in their new work some several months, one asked the other, "How many people do you preach to Sunday nights?" The friend replied, "About two hundred and fifty." "Well," said the first speaker, "I preach to a packed house every night. Drop into my study sometime, and I will show you how I do it." In the course of time, the minister of the small evening audience came to the study of the other, who showed him his evening sermon subjects, all of which were highly sensational, as for the most part were the sermons. Both ministers continued their respective works, each in his own way. Two years ago these two men observed their tenth anniversaries as pastors of their respective churches. How did their work

compare then? The church of the minister whose purpose was *the crowd,* and whose method was sensational, gave in the tenth year of his pastorate just $20 to Foreign Missions, and to other church Boards in proportion. The church of the minister who thought not of appearances but of results, and whose evening audiences were almost always small, was in the tenth year of his pastorate sustaining *five missionaries* on the Foreign Field, and giving proportionately to church Boards at home! Look where we will, the churches that are being blessed are those whose supreme purpose is thorough spiritual work for the glory of God.

We may anticipate a criticism. We do not speak as one who has found the Sunday-evening service a problem, speaking in the general understanding of that term. But results, in our judgment, are not commensurate with cost. Are the results of the second preaching service anywhere commensurate with the cost of that service?—the cost to pastor and consecrated workers of strength and blood; the cost of the spiritual life of other members to whom the second service comes as an opiate, deadening conscious responsibility for personal service; the cost of the best life of the home, and the cost of the neglect of the foundation work of the church, namely, the Christian nurture of children and the teaching of the Word of God in the Church-school!

We believe that even those churches whose second preaching service is largely attended on the Sabbath would do far more for the Kingdom of God by a proportionate placing of energy in the work of the Bible-school. It may be more spectacular to have a "crowd," but when we learn that again it is a matter of "loaves and fishes," of a "holy show," the glamour of the thing is gone. Even at its best, we do not believe that the second preaching service is other than disastrous in its effects, and especially depleting to

the work of the Bible-school. It has been remarked of a once noted preacher in the city of ———, who had power to draw a crowd, that they failed to sustain his work, that he was constantly appealing for outside aid instead of giving it, and that when he left ———, he left through his own hands two *less* churches of his denomination than when he went to that city. It is suggestive, too, that the Sunday-evening Men's Club movement has waned. Some of the very leaders of that work have abandoned it. And, too, some leaders of so-called "People's Churches," who talked much about their large audiences have returned to more conservative ways, having sought other fields, and some of their churches are not left with so much as one stone upon another! In proportion as churches have multiplied Sunday services those churches have been weakened. In proportion as churches have magnified their teaching function equally with their preaching function, they have been blessed, have advanced and waxed strong. There is a limit to human strength; people are worn out by incessant demands upon it. We need to conserve and concentrate both time and strength, that we may make the utmost possible out of them.

Rev. Robert F. Coyle, D.D., Moderator of the recent General Assembly of the Presbyterian Church,[1] has said: "This modern tendency to multiply Sunday services is weakening the Church. I remember the wail that the abolition of the Sunday afternoon preaching services was a-slipping back. The truth is that it was an advance. Many earnest people are worn out on Sundays by incessant demands upon their time. What is needed at the moment is an improvement in quality of Sunday work, especially of meetings, and a decrease in the quantity of them. I think a great improvement could be had by such

[1] At Los Angeles, Cal., May, 1903.

an arrangement of time as this: In the morning at eleven o'clock have a preaching service, into which the pastor puts his very best spirit. Expect everybody to be present. In the afternoon have a Bible-school, probably at three o'clock. Have for leader of it the best man who can be found, either volunteer or for hire. He may or may not be the pastor, preferably not. People know far too little of the Bible. They should be shown how to go to the book for strength to meet daily trials. In the evening, if anything be had at all, let the young people come to the front. The Church is more and more using 'young-people' effort. Give it Sunday evening. Let there be a practice school for what has been learned from the pastor in the morning and from the Bible in the afternoon. People already know more than they put into effect. It is not more preaching they need, but more practice."[1]

Similar words have come to me personally from some of the most eminent and experienced preachers and educators of our country. In speaking of the plan of one preaching and one teaching service, their words have been such as these: "It is essential and indispensable. The Sunday-school will never be what it should be; it cannot be what it should be, unless one preaching service is given up in its favor. It has been my judgment for many years that no reform is so urgently needed as this." Another writes: "It has long been a pet idea of mine, one preaching service and one teaching service. .... The general adoption of such a plan is only a matter of time." Such is the growing conviction, only waiting to be crystallized into concerted action.

The urgency of this plea is further seen in that Christian workers represent a mere fraction of the membership of churches. This is explained, we believe, by two reasons—and here we touch the nerve of the flagging

[1] *The Church Economist,* December, 1901, pp. 399, 400.

church. The first reason is that a large portion of the church membership have no time other than Sabbath for such work; and the second reason is that they were not so taught in youth of church and religious obligations as to continue to feel their commanding claims. Now, with one preaching service, people would have time for personal work and study. But would such results follow? Large results have been realized already through progressive Bible-schools. With more favorable conditions, is it not reasonable to believe that yet larger numbers would be enlisted in Bible-study and personal work? We know the proverb about the difficulty of teaching a certain animal new ways. Our thought in large part must be for the church of to-morrow! We must look to the children, as did Jesus, for the church of the future; we must look ahead, as did the Jesuits and others when they sought to arrest the Protestant Reformation through training, and thus securing, the coming generations. Stern facts are before us. Unless we are faithful to the children and train them into Bible Christians, our churches will be swept, as were the synagogues of Palestine, from the sight of man. But the Christian nurture of youth is a work that makes large demands upon the time, the labor, the strength, the patience, the wisdom, the study, the thought, the plan, and the powers of the Church—of both ministers and people. How the scope of Bible-school work broadens! It is vastly more than to impart knowledge; it is also for the creation and formation of holy character, to bring lives into living union with the Christ of God. With all this upon the heart and mind of the Church, our task appears in its magnitude! and, also, be it said, in the infinitude of its glorious and divine possibilities! Can we meet these sacred obligations and opportunities and yet retain the second preaching service?

Our plea, therefore, is not for less of the Gospel, but

for more of it; for a more sane, scientific and Biblical way of presenting it, that we may save and hold our youth, and ALL for Christ—not lose them to themselves, to the Church, and to God.

If one ask, "What would you put in the place of the second preaching service?" we would say, this problem will solve itself. We have seen that doing away with that service conserves home life, family prayer, personal work, Bible-study, and in all ways the interests of the pastor, the people and the work. We question the wisdom of putting any service in the place of it, but a young people's or church prayer-meeting might serve in some instances a local need.

Even where there is a plural pastorate, we would yet urge one preaching service and one teaching service. Let larger time and energy be put into this latter service —it has suffered for the want of it long enough—and results will be commensurate. If any cannot come to the usual preaching service by reason of employment or family adjustments, invite them to the Bible-school. They will find Jesus at the feast, and precious to their souls.

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